

# MISSIONS

REF. STACK 9

*An International Baptist Magazine*

VOLUME 34

NUMBER 8

OCTOBER

1943

In  
This  
Issue

IT'S GREAT  
TO BE AN INDIAN

By Paul Conrad



White Bear, former student at our school for Indians, Bacone College



Rev. Horatio S. Hill, Director, Negro Baptist Educational Center, N. Y.



Dr. E. F. Adams, Director of Promotion, Council on Finance and Promotion



Dr. Joseph C. Robbins, President of Northern Baptist Convention



Miss Irene Ledesma, a graduate of our Central Philippine College, P. I.



Dr. E. C. Clayton, missionary to China, now on furlough in this country



Dr. Mahel Lee, Director, Baptist Church and Chinese Christian Center, N. Y.

*They Will Visit Your Church*

on

## WORLD PARISH DAY



Rev. Anthony F. Vasquez, Pastor, First Italian Baptist Church, Brooklyn, N. Y.

THESE interesting speakers will not be present in person at the World Parish Day in your church, but their voices will be heard, nevertheless. Recordings have been made of brief talks by all of them, and large portrait photographs prepared for display while the records are played.

This is all part of the plan to bring the Northern Baptist Convention to your church, since travel restrictions made it impossible to hold the annual meeting this year. More than 1500 churches are now completing preparations for World Parish Days during October and November.

Much thought and hard work has gone into World Parish Day preparations. If the program is carried out as planned, each church will have a miniature Convention . . . complete with speeches, discussions of denominational policies, exhibits, fellowship dinner, etc.

Now it is up to the local churches! To make a success of its World Parish Day, each church must have a deep sense of its significance as taking the place of the Northern Baptist Convention. *Prayer and preparation* . . . including careful organization will be necessary for the highest achievement, as well as *adequate time*.

It is not too early for those churches which will hold their World Parish Days after Christmas to start planning for them *now*. They are urged to make a careful study of the pamphlet, "Suggestions to World Parish Day Committees."

## NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

PUBLICATION COMMITTEE: C. S. Roush, *Chairman*, E. F. Adams, G. P. Beers, C. R. Chappell, S. B. Hazzard, G. Merrill Lenox, Irene A. Jones, Harriet W. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Jesse R. Wilson.

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## THE QUESTION BOX OCTOBER

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who baptized 104 converts?
2. Who is a child of two cultures?
3. What must stand against all Jim Crow religion?
4. Who received the Kaisar-i-Hind medal in 1938?
5. Where have uncounted thousands of lives been saved?
6. Who is Frank C. Laubach?
7. What is scheduled for the first Sunday in December?
8. What becomes more than a motto?
9. Who are morally asleep?

Note that the current contest began with September and runs through June, 1944

10. For what purpose was \$9,-600 contributed last year?
11. What has been a molding factor in the experience of men?
12. What is the Indian name of Richard West?
13. Who felt inclined to remain in Ceylon?
14. What is a matter of pressing urgency?
15. What crusade has been extended to December 31, 1943?
16. Who became a Baptist by conviction?
17. Who is Anthony F. Vasquez?
18. What is the real meaning of ecumenical Christianity?

### Rules for 1943-1944

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than July 15, 1944, to receive credit.

## WHO'S WHO

### In this Issue

**M. Forest Ashbrook** is Executive Director of the Ministers and Missionaries Benefit Board.

**Isabelle Marvin Beck** is the wife of Attorney Perry Beck of New York City, and a member of the Woman's Foreign Mission Board.

**Tsutomu Fukuyama** is pastor of the Japanese Baptist Federated Church at the Japanese Relocation Center in Minidoka, Idaho.

# MISSIONS

An International Baptist Magazine

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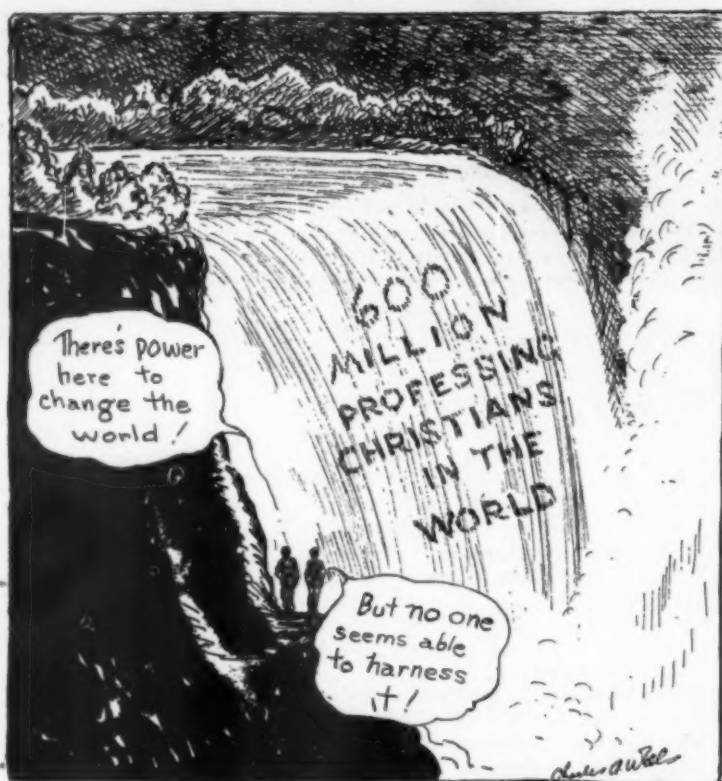
**Paul H. Conrad** is Secretary of the Department of Stewardship of the Council on Finance and Promotion.

**John P. Davis** is a missionary in East China, now temporarily in West China, in service since 1905.



## Unharnessed Power

CARTOON NUMBER 102 BY CHARLES A. WELLS



THE past 50 years have witnessed enormous hydro-electric power development all over the world. The post-war world will likely see an immense expansion in the harnessing of water power for industrial purposes.

How strange that in the spiritual world an immense source of power is overlooked, which if properly harnessed could completely change the world. About 600,000,000 people on earth profess to be followers of Christ. What would happen if these millions really meant what they said, really lived what they profess to believe? The war would end tomorrow, not around some as yet unarranged conference table, with its seats occupied by selfishness, bitterness, hate, power politics, and revenge, but in a new spirit of sharing and reconciliation that would promptly and forever outlaw war. Juvenile delinquency and crime would decline because people would accept the obligations of parenthood and citizenship. Business would rise to a new plane because profits would result not from greed, but from service. Race prejudice would melt before the warmth of Christian brotherhood. Creedal divisions would dissolve and the voice of righteousness and justice would not be a babel of confused tongues.

All this and more would happen if you and I and all other disciples of Christ would simply mean what we say and actually practice what we preach.—CHARLES A. WELLS.

*Norman L. Godbey* is pastor of the First Baptist Church of Marengo, Ill.

*Luther Wesley Smith* is Executive Secretary of the Board of Education and of the American Baptist Publication Society.

*Hillyer H. Straton* is pastor of the First Baptist Church of Detroit, Mich.

## The Subscription Trend Is Still Climbing!

August, fourth month of the new denominational year that began May 1st, maintained the upward subscription trend of the three preceding months by registering 1,821 subscriptions, which compares with 1,463 in August a year ago. The net gain was 358.

Thus August added another month to the score which now stands at 118 months of gain and only 6 months of loss since the up trend started in the spring of 1933.

To take care of this increase the printing run of both September and October issues was stepped up to 42,500 copies. By publishing these two issues as 48-page issues *Missions* was able to keep within the paper allotment required by the government's paper conservation program. This saving in paper assures the acceptance of all new subscriptions in October.

As previously announced in the September issue (see page 397), the November issue will be restored to standard 64-page size.

## LETTERS

### From the Editor's Mail Bag

Since reading in recent issues of *Missions* about the Southern Baptist Convention's acceptance of some 30 churches in California which has always been considered Northern Baptist's territory, I took it upon myself to make a personal investigation, and I discovered the following facts. Some 200,000 people of Southern Baptist affiliation have come into California during the past four or five years. Among



them have been ministers who saw the need of conserving their Baptist brethren and therefore organized these people into churches. Their growth has been so marvelous that they organized themselves into a state convention. Their only purpose, it seems, is to conserve the Baptist brother to the Baptist faith and win the lost to Christ. Some of these people have joined Northern Baptist Convention churches, but the majority have not. Some have gone into churches of other faiths apparently to find an experience more satisfactory to them than that which they find in some of the churches already established. The ministers who organized these churches applied for

membership in the Southern Baptist Convention because of the Northern Convention's ecumenical trend, and the practice in many Northern Baptist Churches of open membership and open communion. Not one single Northern Baptist church left the fel-

lowship of Northern Baptist churches to affiliate itself with the Southern Baptist movement here. Only one Baptist church already functioning prior to the organization of the Southern Baptist Convention went into the fellowship of the Southern Baptist Churches,



*He draws as he speaks*

*Mr. Harold M. Greene, Business Representative*

### CONSTRUCTIVE AND SATISFYING

Upon the testimony of scores of America's leading pastors, it can be truthfully said that the Conferences on Christ and World Need have become the most constructive and satisfying community religious programs in America today.

Six days of intensive interest and searching spiritual challenge, popular illustrated dramatic presentations by a skilled journalist-cartoonist and world traveler, informative and stimulating forum discussions, helpful and enlightening studies of the modern arts of propaganda as related to religion — a week's experience that touches deeply every vein of community life.

**The CHARLES A. WELLS Conferences on CHRIST AND WORLD NEED**  
152 Madison Avenue, New York, 16, N. Y.

*All engagements must be planned well in advance*

## The Freshmen Have a Picnic



Franklin College is known as the college with a Friendly Campus and that is more than a name as is evidenced by this photograph of a Freshman Class picnic on the college lawn.

All freshmen at Franklin College are divided into small groups of eight or ten students and are assigned to different members of the faculty for acquaintance, counsel, and guidance.

Here is a scene from the annual Freshman Class

Picnic and the group pictured is being fed sandwiches by the two chefs. One is in uniform. The other, ambidextrous, is serving sandwiches with both hands.

Later these freshmen will have individual friendly conferences with faculty members over the year's work. From the very start of their course, students here become imbued with the Franklin College spirit.

## FRANKLIN COLLEGE

For information write to PRESIDENT WILLIAM GEAR SPENCER, LL.D.  
**FRANKLIN, INDIANA**

## DO YOU KNOW THAT-



TWENTY CHINESE STUDENTS AT CORNELL UNIVERSITY OBSERVED THE 1943 CHINESE NEW YEAR'S EVE AT THE HOME OF THE BAPTIST UNIVERSITY PASTOR, DR. JOHN D.W. FETTER. THE GROUP INCLUDED DR. LESLIE TSE-CHU KO, CHINESE TECHNICAL ADVISOR FOR THE UNITED NATIONS FOOD CONFERENCE AND MANY OTHERS OF FOREMOST CHINESE FAMILIES



FIVE GOVERNORS, FOUR CONGRESSMEN, AND TWO SENATORS ARE AMONG THE GRADUATES OF COBURN CLASSICAL INSTITUTE, WATERVILLE, MAINE. THIS BAPTIST SCHOOL HAS HELPED ALSO TO EDUCATE ELEVEN UNIVERSITY AND COLLEGE PRESIDENTS, INCLUDING THE HEADS OF FIVE BAPTIST COLLEGES

and this church was not cooperating with the Northern Convention. It seems to be the plan and method of the Southern Baptist forces here not to influence in any way the already established churches to line up with them. The only remedy, as I see it, is to pray that the day shall speedily come when the Baptist forces will stand as one "in hope and doctrine, one in charity," and also fulfill the prayer our Lord prayed "that they may be one" . . . —Rev. I. B. Hodges, Berkeley, Cal.

When the Foreign Mission Board listened to the protests of the brethren who had disapproved appointment of Dr. E. A. Fridell and fraternally and frankly discussed the issue, as reported in *MISSIONS*, I had hoped that the controversy had been settled. There has come to my desk, however, a letter announcing the proposed organization of a conservative Foreign Mission Society and inviting me to rally with others and pledge support to this new movement. At this time when we need more than ever to present a united front against the forces of evil rampant all over the world, my heart is deeply pained that we are divided amongst ourselves. I cannot but feel that "an enemy has done this." Whatever the pros and cons are, I feel that they are not important enough to mar our Baptist witness before the world. Baptists have ever jealously guarded liberty of thought and of speech. In the Baptist fellowship there is always room enough and work enough for both conservative and liberal. Because a man's theological views coincide with my own does not indicate that he is, therefore, better qualified for a particular office than a man whose views may differ in some respects. He is not infallible; nor am I. If our Foreign Mission Board has made a mistake, only time can show. Should that prove to be the case the mistake can easily be remedied. God has signally honored our foreign mission work with countless blessings and I am satisfied that God will continue to bless us in spite of our poor human blunders. Frankly, I cannot see how we are advancing the Kingdom by organizing another mission board and thus dividing our

### FALL CONVOCATION ANDOVER NEWTON THEOLOGICAL SCHOOL NEWTON CENTRE, MASSACHUSETTS Thursday, October 21, 1943

#### THE GREENE LECTURES

REVEREND GEORGE A. BUTTRICK, D.D., Madison Avenue Presbyterian Church, New York City, N.Y.

10:00 a.m.—"What Is the Gospel?"

3:30 p.m.—"The Craftsmanship of Biblical Preaching"

#### THE SOUTHWORTH LECTURE ON CONGREGATIONALISM

REVEREND DOUGLAS HORTON, D.D., Minister of the General Council of Congregational and Christian Churches

11:30 a.m.—"A Congregational Civilization"

#### LECTURE

MR. ARTHUR W. PACKARD, Membership Corporation Executive, New York City  
2:00 p.m.—"The Executive Function of the Ministry"

Ministers, alumni and friends cordially invited

forces at this particular time. Are we then to have a conservative foreign mission board and a liberal foreign mission board? Perhaps some good brethren later may feel it necessary to organize a third Foreign Mission Society that will be just Baptist!—*Rev. James W. Taylor, Warrens, Wis.*



The way MISSIONS refers to Baptists as Protestants has had me debating as to whether I should renew my subscription or not. But now that renewal time is here and after weighing the matter, I find that there is so much good in the magazine that I cannot afford to be without it. So here is my check. However this does not mean that "you win," and so I hope you too will weigh the matter.—*Mrs. R. H. Massie, Williamson, W. Va.*



Words fail me to give in a few words the high sense of appreciation of the fine magazine you have been sending out with unabated regularity month after month. We find ourselves not only in accord with practically any article which comes from your pen, but are stirred to the depths by your utterances and raised often to a high pitch of enthusiasm for both the saving and the social applications of the gospel.—*Rev. Benjamin Otto, Chicago, Ill.*

## THE LIGHTHOUSE OF CIVILIZATION

President Woodrow Wilson once said: "The Christian college is the lighthouse of civilization."

The Board of Education is ministering to 63 schools, colleges, and theological seminaries, white and Negro.

University pastors are assisted in their ministry on the campuses of 76 state and independent colleges and universities.

You can help in this needed ministry by REMEMBERING THE BOARD OF EDUCATION IN YOUR WILL.

**The Board of Education  
of the  
Northern Baptist Convention**  
152 Madison Ave., New York 16, N.Y.

## Have you considered DENISON?



*Mr. Fred Sweet speaks of federal problems of price-control to Dr. Leland J. Gordon's seminar in economics.*

FOR CATALOGUE, VIEWBOOK, OR INFORMATION, ADDRESS:

**KENNETH I. BROWN, President**

**Denison University, Granville, Ohio**

I greatly regret your editorial statement in September MISSIONS that "there is no provision in the Unified Budget, or in the World Emergency Fund for gifts to support conscientious objectors." As a matter of fact, last year about \$9,600 was contributed by Baptists through the World Emergency Fund designated toward this purpose. While it is true that no undesignated gifts share in the support of conscientious objectors, it is equally true that money given to the World Emergency Fund may be so designated. Such

money counts on the quotas of local churches and is considered a definite part of the total receipts. Thus Baptists can share in this project if they care to do so. The simplest way is to place a gift in a regular World Emergency Fund envelope and mark it as designated for the support of conscientious objectors. I trust you will convey this explanation to your readers who may have gathered an erroneous impression from the article and the editorial in the September issue.—*Rev. E. F. Adams, New York, N. Y.*



# WORLD COMMUNION SUNDAY

October 3, 1943

RIGHT: *The Last Supper*, reproduced from the painting by the French artist Alexandre Bida



Photo by Gramstorff Bros., Malden, Mass.



TOP: An army communion service in an improvised chapel outdoors in a deep jungle in Guadalcanal

LEFT: An army communion service at Fort Hancock, New Jersey. In the aisle are a Brigadier General and a Colonel who serve as deacons

Army Photos by U. S. Signal Corps

# MISSIONS

VOL. 34. NO. 8



OCTOBER, 1943

## The Christian Church Has a New Word



VERY old and yet a thoroughly new word is coming into usage throughout Christendom. Ever since the world conferences of 1937 in Oxford and Edinburgh (*see MISSIONS, September, October, November of that year*), the growing sense of Christian unity that transcends all national, racial, and creedal barriers, has needed a word to symbolize it and give it meaning. And so a word that was of wide currency in the early Christian centuries assumes new significance and importance in today's world Christian fellowship.

What it means is aptly set forth by Dr. S. M. Cavert of the Federal Council of Churches.

The word *ecumenical* less than a decade ago was used only by a few historically-minded scholars. It was like an ancient coin which had passed out of common circulation. Today it is being reminted and coming back into the currency of Christendom. It is coming into fresh use because Christians are having a fresh experience of both the unity and the universality of their Christian fellowship. They must have a word to describe that experience. A clever phrase-maker sums the matter up by saying that although the word *ecumenical* is phonetically execrable and logically questionable, it is etymologically incontestable, psychologically estimable, and pragmatically inevitable! Plenty of people have never even heard of the word, or at least have no understanding of the richness of its meaning; but certainly the more reflective Christians of the United States are now thinking in terms that compel them to have a word to designate what the Christian fellowship means to them.

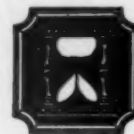
In these days of world upheaval all Christians, and particularly Baptists because of their autonomous polity, ought to become more familiar with this word. They need to use it and exemplify it in their cooperative Christian relationships.

The vocabulary of our time has brought forth terrifying words like communism, fascism, nazism, terrorism, totalitarianism. Eventually they are doomed to disappear because they are associated with tyranny and oppression. But *ecumenical* and its associate words like *ecumenism*, *ecumenics* and *ecumenicity* will survive, for they signify the one unifying fellowship that still holds our world together. No sacrifice can be too high to preserve it, for if that fellowship also disappears it will mean for mankind endless chaos and despair.

World Communion Sunday (*see announcement on page 465*) affords an unusual opportunity to emphasize the meaning of this ecumenical Christianity. As Baptists gather around the Lord's Table in their own churches (*no union communion services are proposed*), they will think of themselves as members of that larger ecumenical fellowship. Across the earth on October 3rd, in army camps and naval bases, in battle zones and on ships of war, wherever chaplains administer the sacrament or the ordinance, by whatever name it is called, in the churches of homeless and hungry sufferers of war-ravaged Europe and Asia, on all home and foreign mission fields of all denominations, this beautiful, sacred, impressive sharing in a World Communion Service will symbolize the united allegiance of all Christians to their one Lord and Master. "No follower of Jesus can afford not to participate in this World Communion Sunday," writes Dr. Ryland Knight in *The Christian Index* (Southern Baptist paper), "because it bears such simple and eloquent testimony to our unity in Christ." And unity in Christ is the real meaning of ecumenical Christianity.



# The World Today



*Current Events of Missionary Interest*

## THE GERMANS DID THIS

*Ruins of St. Bride's Church in London after one of the German bombing raids*



Acme Photos

## Civilization Bids Farewell to the Cultural Heritage of the Ages

**H**OW many hundreds of churches have been destroyed during the past summer's British bombing raids on Cologne, Hamburg, the Ruhr Valley, and Berlin has not been disclosed in any German war communiqué. It is known, however, that the famous Münster and Essen cathedrals are gone. The damage to the Cologne cathedral, which required 600 years in its construction, is still a matter of dispute. The Germans claim it is damaged beyond repair. The British reply that only the roof has been damaged. Other totally destroyed churches include the 800-year-old Church of St. John at Dusseldorf, the Church of St. Martin at Kassel which was Germany's oldest Gothic building, the churches of St. Mary and St. Peter in Lubeck, both dating back to the 13th century, and St. Hedwig's Cathedral in Berlin. These priceless monuments of ecclesiastical architecture, the cultural heritage of the ages, can never be replaced. They belonged *not to Germany alone but to all humanity*. All mankind has been made permanently poorer.



## THE BRITISH DID THIS

*The interior of a damaged cathedral in Berlin after one of the British raids*

To blame the British for this ruthless destruction is unjust. No British bombardier deliberately aimed bombs at the roof of a cathedral. Nevertheless this destruction of churches will be accepted by numbers of people as just retaliation for what the Germans did in similar destruction by their bombing raids on London, Coventry, and scores of other towns as well as in France, Holland, Belgium and Norway. Throughout England more than 4,000 church buildings have been damaged or destroyed.

Can such bombings of cities, churches and innocent civilians be justified? The Archbishop of Canterbury seems to condone it. To letters of protest he is reported to have replied that it would shorten the war and would save many lives, whereas any suspension of bombing would postpone the hour of European liberation. Other ecclesiastics take a different view. Former Dean W. R. Inge, of St. Paul's Cathedral in London, believes the United Nations will regret it. In *The Church of England Newspaper* he wrote,

*When I think of the ruined cathedrals of Lubeck and Mainz, of the Church of St. Gereon in Cologne, of the*



*house of the painter Dürer, of the beautiful patrician mansions in Genoa, Naples, and Palermo, I believe that when the war is over we shall be very sorry for what we have done.*

The devastating fury of total, global war makes no exceptions, grants no exemptions to anybody, anywhere, at any time. But when the last bomb has been dropped and humanity gazes at the wreckage of its civilization, we shall all be infinitely, appallingly, permanently, poorer. On both sides of today's battle lines, having recovered from today's abysmal callousness to suffering, death, and destruction, men will stand terrified, ashamed, aghast at what in the blind stupidity of today's madness they have done.

### ***Vengeance for the Past or Justice for the Future?***

CHRISTIANITY in Ethiopia has not been noted for its doctrinal purity or its ecclesiastical similarity to Christianity elsewhere, for it has been derived from the ancient Coptic Church, and its forms and rituals are a strange compound of Christianity, Judaism, and paganism.

In ethical content, however, Ethiopian Christianity seems to be above reproach if Emperor Haile Selassie's repudiation of revenge is to be regarded as a measuring rod. Surely this world figure whose country was conquered and laid waste by Mussolini in 1935, who for six years was an exile in England, who emerged as a grand but internationally embarrassing personality at the impotent League of Nations Assembly in Geneva, would seem to have a right to expect revenge for what had happened to Ethiopia. Instead, when he learned of Mussolini's downfall, he said with high Christian idealism,

*It clears the path for the forces of justice. It is an opportunity to refashion the foundations of society. We*

*have suffered too much not to be aware how necessary it is to cooperate in the rule of law among the nations.*

*Ethiopia is less interested in vengeance for the past than in justice for the future.*

If that sentiment could shape the postwar world, humanity would at last look forward with more confidence to an era of just and lasting peace.

### ***The Famous Four Freedoms Are also Assured by Japan!***

THE Japanese Government radio recently broadcast a Japanese version of President Roosevelt's "Four Freedoms," which he proclaimed in his message to Congress in January, 1942, as the aims of the war. According to *Time* news magazine, the Japanese "Four Freedoms" are summarized as follows:

FREEDOM FROM FEAR: We fear nothing.

FREEDOM FROM WANT: We are producing all kinds of goods in the Greater East Asia sphere.

FREEDOM OF SPEECH: We are speaking freely now.

FREEDOM OF RELIGION: We are free to worship as we please.

The significance of this Japanese broadcast is not that Japan has produced an imitation of President Roosevelt's war objectives, but that *the idea of freedom has penetrated the mind of Asia*. Like leaven it is beginning to shape public opinion of millions of people in the Far East. The often quoted remark, attributed to Victor Hugo, is applicable here. "Nothing is so powerful as an idea when its hour has come."

From now on it will be dangerous to ignore the "Four Freedoms." Thereby to destroy the faith of multitudes whose hopes for a new world will then be found to have been sustained only by an empty slogan of war hypocrisy, will likely have terrible revolutionary consequences.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

YOU CAN READ ANYTHING into and out of the Atlantic Charter.—*Rev. G. A. Sisco*, Toronto, Canada.

AMERICA CANNOT BE A FRIEND OF CHINA and a friend of imperialism in the Far East at the same time.—*Lin Yu-T'ang*.

FUNDAMENTALLY THE WORLD has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea.—*Prime Minister Jan Christian Smuts*.

PROPAGANDA KEEPS THE MIND of man not only uninformed but misinformed.—*Rabbi Hillel Silver*.

IT IS LIKELY that we may lose the peace before the war is won on the battlefields.—*C. M. Eichberger*, Director, League of Nations Associations.

WE NOW HAVE AND WE WILL CONTINUE TO HAVE just the kind of world we deserve to have.—*An English Professor of Philosophy*, heard over the radio by B. W. Armstrong in Belgian Congo.

# It's Great to Be an Indian

By PAUL H. CONRAD



## ABOVE

Rev. Frank Belvin, Choctaw Indian and a Bacone graduate. He is pastor of the Indian Mission at Anadarko, Oklahoma

## LEFT

McCoy Hall, named in honor of Isaac McCoy, well-known pioneer missionary to the Indians. It is used as a dormitory for men, but now serves as the women's dormitory



*A visit to Bacone College where Christian character is nurtured, honest pride in race heritage is developed, and Indian Christian leadership sent forth to take its worthy place in American life*

DUSK was gathering rapidly and the shadows were lengthening across the campus of Bacone College as I stood with Dean Marc Jack Smith beside the impressive chapel, which lifts its slender spire far above the tallest campus trees. Its fine architectural beauty symbolizes the determination of Christian leaders to make the nurture of the soul the supreme grace of Christian education. Yet it was not the chapel as a whole that commanded my attention, but a cement plaque set in its side, upon which are engraved the words of Charles Journeycake, former Chief of the Delawares. Dean Smith suggested that I step back and let him read the inscription to me. It was really too dark to read, and I suspect that he recited from memory, for these words must, indeed, have fundamental

significance to every Bacone student. You can read the words on the opposite page.

During the reading of this moving statement I felt the pressure of a great truth. Here, indeed, was an eloquent tribute to home missions! Bacone College is one of the means by which white men of today are making atonement for the injustices done to Indians by the white men of yesterday.

This experience was the climax of an afternoon that had been spent in visiting campus buildings, meeting members of the faculty, chatting with students, and learning many interesting details of Bacone College life. There was something deeply reassuring in the fact that the church of Christ stands at the head of this home mission enterprise.



*ABOVE: The great fireplace in Isaac McCoy Hall. It is built of stones collected from each of the 48 United States and from 21 foreign countries. When the fire blazes on winter nights and students gather around in fellowship, what could be more pleasant and inspiring*



*LEFT: The stately Bacone College Chapel. Gifts of friends of Bacone in all 48 United States made it possible. Much of masonry and construction was done by students. BELOW: The famous inscription plaque which Mr. Conrad mentions on the opposite page*

The Bacone College Chapel is a well organized and functioning church. Its large sanctuary inspires a feeling of reverence. As I sat in the pew I pictured in my mind the fruits of evangelism in that unique college church. *Last year every student of the college department was a professing Christian.* Many had been baptized during their student course. In imagination I could hear the inspired singing of the Indian Glee Club, which has often thrilled us at Northern Baptist Conventions, the Woman's Glee Club and other musical groups. I thought of the evangelistic services that are conducted by student groups each year, of the activities of the World Wide Guild, the Life Service League, and the deputation teams that go out to conduct services in the surrounding Indian churches each month.

Christian standards are applied to all regular and extracurricular activities. In all the spirit of fair play and of Christian sportsmanship is always in evidence. A hotel man said recently, "I always liked to have the fellows from Bacone come to town to play football, because they

always play a tough, but fair, game. They are the only football team I allow to stay in my hotel. All other visiting teams carried off all the towels and blankets they could lay their hands on. I never have to check the rooms after the Bacone boys leave here. Every article is left in good condition."

These Indian young people come to Bacone College for a well balanced program of religious

WE HAVE BEEN BROKEN UP AND MOVED SIX TIMES. WE HAVE BEEN DESPOILED OF OUR PROPERTY. WE THOUGHT WHEN WE MOVED ACROSS THE MISSOURI RIVER, AND HAD PAID FOR OUR HOMES IN KANSAS WE WERE SAFE, BUT IN A FEW YEARS THE WHITE MAN WANTED OUR COUNTRY. WE HAD GOOD FARMS, BUILT COMFORTABLE HOUSES AND BIG BARN. WE HAD SCHOOLS FOR OUR CHILDREN AND CHURCHES WHERE WE LISTENED TO THE SAME GOSPEL THE WHITE MAN LISTENS TO. THE WHITE MAN CAME INTO OUR COUNTRY FROM MISSOURI, AND DROVE OUR CATTLE AND HORSES AWAY AND IF OUR PEOPLE FOLLOWED THEM THEY WERE KILLED. WE TRY TO FORGET THESE THINGS, BUT WE WOULD NOT FORGET THAT THE WHITE MAN BROUGHT US THE BLESSED GOSPEL OF CHRIST THE CHRISTIAN'S HOPE. THIS MORE THAN PAYS FOR ALL WE HAVE SUFFERED.

APRIL 1886

CHARLES JOURNEYCAKE  
CHIEF OF THE DELAWARES



and secular education. They represent 26 states from coast to coast and from north and south. Last year there were 67 students in the grade school, 26 in high school and 26 in junior college. As in other colleges the tremendous loss in enrolment (the last two departments normally enrol 90) is due to the war. Where will they go upon graduation? Many will return to their own people to teach in the rural schools. Others will become missionaries, ministers, and leaders in other walks of life. Some are certain to attain fame, as did Bacone's most illustrious alumnus, Brigadier General Patrick J. Hurley, Secretary of War in President Hoover's cabinet.

Do they feel that Bacone is equipping them for the exacting demands of the future? Through the kindness of Dean Smith I obtained from several students their own replies to this query. Four are published herewith.

"It is here that I first realized that all men are created equal," said Jean Ketchum, a Cherokee Indian. "Bacone has helped me progress spiritually, has taught me that God needs me, and that Christ died for my sins. I have learned here that the truly great person is the completely unselfish person."

The kindling of honest pride in race heritage found expression in the statement of Vivian Stone, a Piute Indian: "It is great to be an Indian," said she, "whereas before to be an Indian meant to be lost." This sentiment was further echoed by Earl Ford, a young Choctaw student, who said, "Bacone has helped me to become prouder of my racial heritage. Now, whenever I am singled out as being Indian, a great joy swells

within me. The high ratio of American Indians in the American armed forces deepens this pride and makes me feel proud to be a member of such a race."

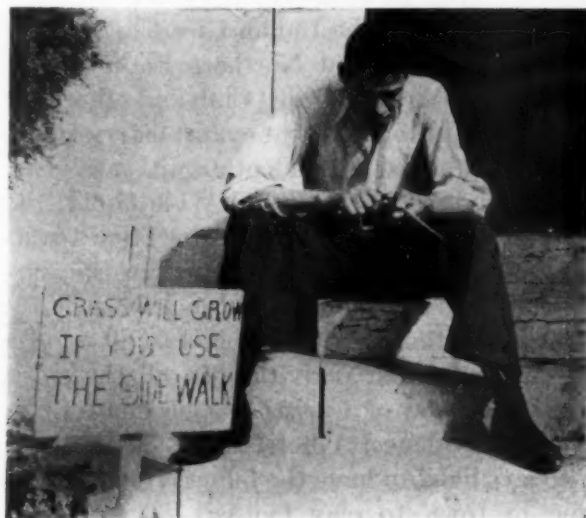
"Bacone College has helped me to become better acquainted with my Bible and to understand more fully Christian duties and attitudes toward others," said Priscilla Brown, a Pequot-Narragansett Indian and a member of the Calvary Baptist Church in Westerly, R. I. "Bacone is Christian both in thought and in action. And here I also have the opportunity to associate with my own people and learn their habits, customs, arts, crafts, and ways of thinking."

Grace Letseoma, a 17-year-old Hopi-Navajo girl, reminded me that, "Bacone College was founded upon the principle, TO THE GLORY OF GOD AND FOR THE CHRISTIAN EDUCATION OF INDIAN YOUTH. Bacone has certainly lived up to this principle."

Among Bacone graduates there is none more expressive of the spiritual harvests the Home Mission Society has sought to nurture than Rev. J. Frank Belvin, a young Choctaw Indian. He was presented as a home missionary at the Wichita Convention in 1941 and is now serving in Oklahoma among the Kiowa and Apache Indians. Those who heard his beautiful testi-

*BELOW: Tony Reyna, a Taos Indian from New Mexico who is now a prisoner of war in Japan, having been captured by the Japanese in the Philippines where he served with the Philippine Army after leaving Bacone College*

*BELOW: In the library at Bacone College. The five students are members of five different Indian tribes*





*The man receiving the cup of tea, R. D. Dixon, a Choctaw Indian, is dead, having been killed in action in the South Pacific. The scene is a tea party in Sally Journeycake Hall. The other students are Jerry Welch, Susan Berryhill and John Baldridge*

mony will never forget his words: "The trees have dropped their leaves only nine times since I became a Christian; but my humble prayer is that when my head is white with many snows, I can say with Paul of old, 'I have finished the course, I have kept the faith.' My aim is to preach the gospel of Christ and to make Christian disciples of my people."

Exceeding the dreams of the staunchest friends of this Baptist college was the inauguration of one of her own graduates as president. As announced in a previous issue of MISSIONS, Rev. Earl R. Riley, one-quarter Creek Indian, has become the 9th person to occupy this important place of leadership. Having graduated from Bacone at the head of his class in 1935, he completed his work for the B.A. degree at Redlands University in California and then attended Eastern Baptist Theological Seminary in Philadelphia, where he received his Bachelor of Divinity degree. In Philadelphia he took additional studies at the University of Pennsylvania and ultimately completed his work for the Master of Arts degree. Reared in a Methodist home, Mr. Riley, during his student days at Bacone, became a Baptist by conviction. Obeying his call to the ministry, he became pastor of the Cochran Avenue Baptist Church in Los Angeles, and from this pastorate was called to



*J. J. Mingo, a Creek Indian and president of the Bacone Alumni Association discusses plans with new President Earl Riley and Secretary G. Pitt Beers of the Home Mission Society*

the Bacone presidency. When I met him I was at once fascinated by his friendly, winsome personality. To look upon this tall, slender, yet rugged figure, one would never suspect the physical struggle of his tender years to overcome handicaps that caused doctors to despair for his life. He has lived such a full life that he has not only attained high scholastic honors, but has also won fame in various forms of athletics.

A tour of the spacious campus proved to be of absorbing interest. Dean Smith was most generous as a host and took infinite pains to give me a complete understanding of all that Bacone College means and is. The buildings, modern in design and construction, are visible evidence of the remarkable progress that has been made in the 60 years of the institution's ministry. Their equipment is of good quality and usefulness, but severely limited in variety and quantity, because of limited funds.

Our tour began in the Samuel Richards Memorial Hall, the headquarters building which houses the administrative offices, classrooms and laboratories. The William McCombes Hall is dedicated to the noble purpose of preserving the finest of the Indian arts and crafts, as well as folklore and culture. Miss Pauline Drew, who directs this department, described to me the comprehensive work done by the students and showed me many fascinating specimens of their paintings, sculpture, beading and weaving. Herself of Indian blood, Miss Drew, with her assistants, is doing much to awaken in her students the innate skills that have enriched immeasurably the cultural life of America.

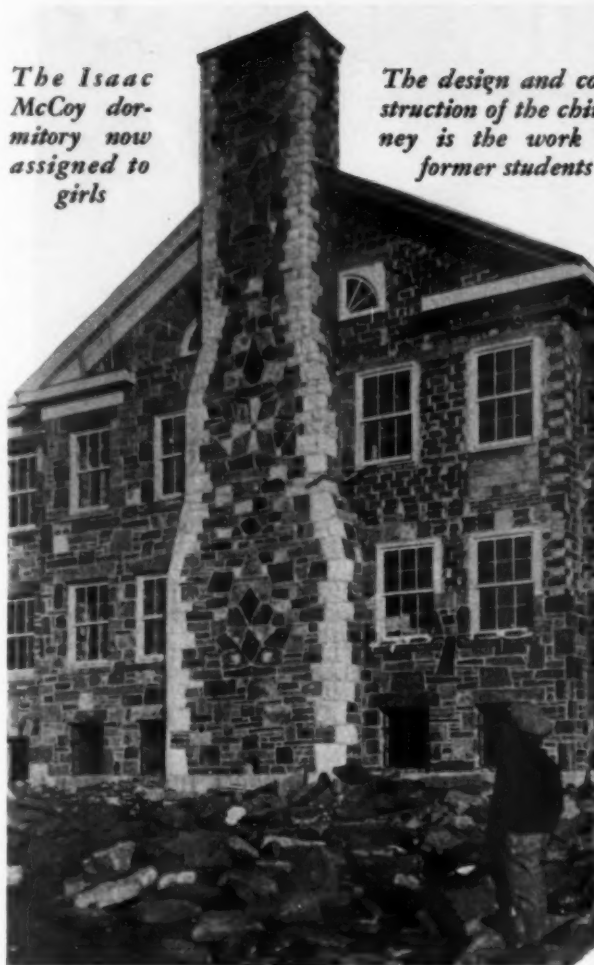
At the other end of the campus, as if to provide a balanced proportion of training in one of the newer fields of domestic science, stands the Sally Journeycake Memorial building. Here the girl students learn how to furnish and provide simply for an ideal home. They show particular aptitudes in the culinary and sewing departments of this lovely home demonstration building. Mrs. Tom Omohundra is the motherly genius, who presides over this interesting phase of the college curriculum. Of no less importance, at least to hungry boys and girls, is the Benjamin Wocoche Dining Hall, beautifully designed both inside and outside. Although meals are devoid of luxuries, they are substantial for the nurture of strong and healthy bodies.

Most of the other buildings are devoted to the housing and leisure time requirements of the students. The war has caused a big shift in dormitory assignments. Bacone boys have not been slow to answer their country's call. A large contingent of American Indian soldiers, including many Bacone students and graduates, participated in the Sicilian campaign. Thus, instead of the previous proportion of two-thirds boys and one-third girls, the latter are now the larger number. So the girls have been assigned to Isaac McCoy Hall, the imposing new dormitory for men, while the few remaining young men are in the smaller boys' dormitory.

Finally I must mention the beauties of the Lodge, where so many delightful social functions are held. Its Indian furnishings are lovely beyond description. One could write a story alone on the mammoth fireplace at one end of the great lounge room. Like its smaller companion fireplace in McCoy Hall, it is inlaid with stones of all descriptions, collected from all over the world. They have been sent by friends from every part of America, and by missionaries, educators, and church leaders from other countries. Thus hundreds have sought to symbolize the unity of the earth's people upon a campus which blends most significantly the merging interests of one great people with another, in the spirit of Him who sought to draw all men together in Himself.

*The Isaac McCoy dormitory now assigned to girls*

*The design and construction of the chimney is the work of former students*



Just before leaving the campus I paused before a pedestal of native rock, on which is mounted an open Bible, also carved in imperishable rock. On one of the open pages is engraved the names of former presidents, on the other side is a tribute to Dr. Almon C. Bacone, the founder. On the spot indicated by this simple marker Dr. Bacone knelt with several others and dedicated this hilltop to the Christian education of Indian youth. I recalled his words: "A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization." This unique institution has been demonstrating most strikingly the truth of his words and her right to our continued support. Thus may we share in the increasing harvest of Christian leadership that is the glory of Bacone College.

*All photographs on pages 442-445 and on the front cover were taken by Edmund C. Shaw of the Visualization Department of the Council on Finance and Promotion*



# When I Was Ashamed of My White Skin

*A Northern Baptist pastor with a Southern Baptist background looks at the race problem and last summer's riots in Detroit*

By HILLYER H. STRATON

FOR the first time in my life I was ashamed of the white color of my skin. I had just driven down Woodward Avenue, the main thoroughfare of Detroit, where I witnessed automobiles of law-abiding Negro citizens turned over, set afire, and the men in the cars beaten and forced to run for their lives. This was happening in the very shadow of the famous First Presbyterian Church. Driving back up the Avenue I stopped in front of my own church, the First Baptist, situated in a religious and cultural area consisting of eight churches, a library, a community center and a high school. Right in front an inoffensive Negro was waiting for a street car to carry him to the Ford Motor Company in order to help in the production of tools with which to defend America and the democratic way of life. Set upon by three white hoodlums in a passing car, he was beaten over the head. I went to the Negro to give him what consolation I could. He said, "I can't understand. What have I done?" Neither could I understand except for the diabolical sin of blind race prejudice.

Last summer's riots were a spontaneous climax to a serious racial problem that had been building up in Detroit for the past three years. By all signs it is building up in other areas throughout America. The spontaneous character of the Detroit riots is unquestioned. The Ku Klux Klan and Fifth Columns had nothing to do with it. The rioting was the expression of pent-up feelings of both white and Negro hoodlums. The doctrine of white supremacy did enter into the situation. This was evidenced again and again by the expressions of white rioters. A typical instance occurred when a Catholic priest endeavored to protect a Negro family. He was rudely shoved aside by the mob and a

man spoke up, "I'm a religious man too, but religion can't help this situation!" Any Negroes were indiscriminately beaten who happened to wander inadvertently into the area where whites were rioting. Street cars and busses were stopped. Terrified Negroes were beaten simply because of their color. From what I could see most of the terrorism was carried out by white men in their 20's and early 30's. The flames of the mob spirit were fed by all kinds of rumors. One circulated to the effect that 15 white men had been killed on Hastings Street, heart of the Negro area. Another reported that six white women had been raped. Similar tales about whites circulated Negro areas.

White men who drove unwittingly into the dense Negro areas had their cars stoned, overturned, and burned and they were likewise beaten unmercifully. One white doctor, especially beloved because of his ministry to the poor of the city, while on an errand of mercy was so severely pommelled that he died. For 24 hours the police barricaded a large Negro section and kept white people out for their own safety. Unfortunately a similar service was not extended to Negroes. The worst effects of mob violence were seen in the Negro areas such as "Paradise Valley" where roving Negro bands of hoodlums smashed the glass in the stores and stripped them bare. The law had completely broken down and the lawless element among the Negroes took advantage. The great majority of deaths were among the Negro group and these largely Negroes who were shot by the police in the act of looting.

The worst acts of violence occurred in those areas that have always shown the greatest

delinquency. It is significant that no trouble occurred in the Sojourner Truth housing development in which Negroes were forcibly settled some months ago under the protection of the guns of State Troopers. For the most part Negroes in such areas are a high type of law-abiding citizens who keep as good control over their young people as do the whites. The trouble might never have gotten out of bounds if church, social and housing agencies had made a true garden of "Paradise Valley" rather than the sink hole of iniquity, which it is at present.

The explosiveness of the general situation has been recognized by everyone for months. The better elements among both races have done their best to promote understanding. At a recent inter-racial dinner, one of the Negro leaders who prefers not to be quoted, told me that he felt some of the Negro leadership was exceedingly unwise. Too much of the Negro press tends to be inflammatory. Certain Negro leaders have been unwise in pressing too rapidly for what the religious and social leadership among whites recognize as their just rights. This has not been helped by statements from a few Negro agitators that they are definitely planning to place a negro family in every white block in Detroit. After the rioting subsided, large newspaper headlines announced that 34 rioters had been sentenced. *All 34 were Negroes.* It looked as if Detroit officials were determined to have one justice for the white man and another for the Negro. The next day, however, both white and Negro rioters were sentenced indiscriminately.

The trouble cannot be blamed upon Southern whites who have moved into the area. By and large the Southern white man has accepted the more liberal status granted the Negro in Detroit better than one might have expected. He sends his children to schools in which Negro children have the same rights and privileges as the white. From my parish visitation I know at first hand that in residential areas, which are being slowly taken over by the Negro, often the Southern white man lives next door to a Negro family in perfect harmony.

It is to the credit of Detroit churches that they have taken a truly Christian position toward the Negro. This year Dr. Howard Thur-

man, the noted Negro educator, spoke most acceptably for a week at the Lenten services sponsored by the Council of Churches. The churches' attitude, of course, can be improved, but Christian leadership in this city does want to see that the Negro has equal justice and equal opportunity. Christian churches here recognize that the soul of the Ethiopian eunuch is as valuable in the eyes of God as that of Philip, the evangelist. Certainly Philip had no racial prejudice for the record tells us that he *sat* with the black man from Ethiopia as he preached unto him Jesus. And according to tradition the cross of Jesus was carried by a Negro, and Revelation teaches that God will be glorified in heaven by all nations.

The concept of racial superiority has only arisen within the past 200 years. The technical advance since the Renaissance has largely been fostered by white peoples. As a result, educational and mechanical progress and living standards have risen for the white man. In America the whole problem has been complicated by the menial position the Negro was forced into through slavery. When the problem of race as a whole is considered, the outbreaks in Detroit emphasize that the white race, which is supposedly Christian, must solve the problem on a Christian basis or finally be overwhelmed. It is high time that Christians recognize that God loves variety. A cultured and lovely Negro girl once expressed it, "God did not want all men white any more than he wanted all flowers white."

In the crisis that faces us the Christian churches of America must sponsor a moral awakening. One remembers the story of John Newton. While a passenger on a slave ship sailing from Sierra Leone he wrote the great hymn, "Glorious things of Thee are spoken, Zion, city of our God." At the end of the voyage he penned in his diary, "I never before had such sweet communion with Jesus." Leslie Weatherhead well commented, "Was he a damned old hypocrite? No, just morally asleep." Christians of America are morally asleep. We must educate our children, our youth and our adults not only in racial tolerance, but also in racial appreciation. Christians have ever been the champions of the oppressed. We must remain so in this

crisis. We must give to the Negro and to all other races in our midst all civil and social rights. The church must be in the forefront, in advocating equal opportunities for the Negro in education, employment, housing, transportation, hotels, and restaurants. It is an anomalous situation that bars a Negro from certain hotels and restaurants in Detroit, because of the color of his skin. Yet let this same Negro wrap an East Indian turban around his head and presto, he becomes a swami of some sort and is immediately admitted with all due deference!

Much of the problem will be solved when the Negro is given the fundamental rights of life, liberty and the pursuit of happiness guaranteed to every American citizen. There is no place in America for discrimination of any kind. Some years ago my eyes were opened to the world in which the Negro is compelled to live when we carried a Negro maid east on our vacation, driving through the States of Indiana, Ohio, Pennsylvania and New York. That trip was agony. It was difficult to get something to eat for this young and attractive Negro girl. We could take a sandwich to her as she sat out in the car, or she could go into the kitchen of the restaurant. At night it was almost impossible to find sleeping accommodations for her, while filling-station after filling-station refused to let her enter the rest rooms to take care of nature's demands. It was a horrible experience for us. And it happened *in the North*, not in the South!

A Christian and a practical facing of racial differences is not to minimize or be ashamed of them. Rather should each race cultivate and be proud of its own distinctions and contributions. If God likes variety, and apparently He does, it is logical to hold that He would disapprove of miscegenation. South America is proof that gains are not made by an indiscriminate mixture of racial strains. The Negro can teach the world patience and other noble qualities, just as the Chinese can show the true meaning of family loyalty and love of peace. Racial contributions are generally lost when racial characteristics are lost.

In the problem of housing it is axiomatic that the Negro has a right to decent housing. Yet as a practical matter we just have to recognize that cultural groups tend to congregate. Italians live in one section, Poles in another, Jews in still another and Negroes in yet another. This is a normal and natural human reaction. When asked why the white Christian does not want to live in a Negro section, the Christian answer involves the fact that he does not prefer to live among the Polish people. This is no reflection on the Poles who are often among the world's most cultured people. It is normal to expect persons to want to be with those of their own background. Discrimination or superiority does not and should not enter into the problem.

The Christian church must stand against all Jim Crow religion. This does not mean that it is wise, expedient or even Christian to solicit Negro membership. The Negro has a leadership opportunity in his own church that he would never have in a white church. While no conceivable good could come from churches of mixed racial character in huge metropolitan centers, our Christian churches must keep open the possibility for Negro membership if for no other reason than as a protest against Jim Crow religion. In areas where racial minorities are small those of different race should be welcomed on equal terms into full church membership. This has been the historic policy in America from the beginning and certainly must be continued. A prime example is that of the First Baptist Church of Madison, Wis., pastored by the socially-minded L. B. Moseley who, like myself, comes out of a Southern background. At the present time, believe it or not, a Negro woman is president of his board of trustees!

The issue of race is one issue whether it emerges in Nazi Germany, or British India, or South Africa, or California, in the deep South or in New York and Detroit. The Christian church has a grave responsibility to lead America in solving at home and by peaceful means the same problem we are fighting bitterly to solve on fronts scattered all over the world.





# After 64 Years Life Begins Again

By JOHN P. DAVIES

*After summarizing his losses because of the Japanese invasion of China, and thankful that he always succeeded in keeping a jump ahead of the Japanese, the missionary concludes that loss of property does not mean loss of faith. The outlook is, indeed, distressing but not hopeless. Even at 64 life can begin again*

NOTE—This article because of war conditions in China was many months in transit. It has lost nothing of its stimulating encouragement to faith by the delay.—ED.

IT MAY be true that "life begins at 40," but for us life begins afresh at 64. In escaping from the Japanese and then keeping a jump or two ahead of them we lost most of our things. My "sermon barrel" containing notes of 40 years' preaching is gone. That may be a blessing in disguise. Our diaries are gone, so we may never be able to write our autobiographies. But the world will not care. Our library is gone, but in the house where we are now living we found 147 back numbers of *The Reader's Digest* which will furnish us mental vitamins for some time to come. Most of our clothing is gone, but kind friends have come forward with unsolicited gifts of clothing. If we had not met these untoward events we would not be so conscious of God's providential care and of human sympathy. Now we can better understand Paul's experience "As sorrowfully, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things." Truly, our spiritual lives have been enriched. All the way along we had definitely committed our way unto the Lord, and now after four months of unsettled living we find ourselves in Foochow, a place we had never dreamed of seeing, living comfortably in a furnished house surrounded by delightful friends. Moreover, we find that we are wanted and we are given congenial work to do. We have abundant cause for praising the Lord.

Foochow is one of the oldest and most fruitful centers of Christian influence in all China. The dialect is atrocious, having seven tones, but most of the people understand Mandarin. There are three strong missions in this area, the American Methodists, the American Congregationalists and the Church of England. For many years there has been a good spirit of cooperation. We are living in the Congregational compound, and I am assisting the Methodist director of the Union Hospital. Recently I preached in the Anglican Church and we enjoyed a delicious dinner with the Bishop. The provincial relief committee which we are serving is sponsored by the United China Relief and aids all sorts and conditions of men. Our two colleagues who served also at Kihwa and likewise escaped the Japanese, are also making themselves useful. Ruth Mather is in Shaowu, looking after Baptist students, and assisting the Hangchow Presbyterian College. Esther Salzman is at Nanping, helping in the Methodist hospital and in the distribution of medical supplies for North Fukien.

We are all anxious to return to our Baptist work in Kihwa as soon as the way is open. The Japanese have already withdrawn from the region west of Kihwa, leaving a trail of devastation behind them. They might stay in Kihwa for the duration of the war, or they might suddenly leave for the conquest of some other region. We understand that our mission buildings are still standing, being used by them. There are few civilians in the city. Those who moved out to the surrounding country districts have been

robbed. At first we were sorry that before the occupation we had moved so little of our school, hospital and personal equipment out of the city; but now it appears that it did not matter because what was sent out was lost. It is hard to send money to our people in the country around Kinhwa because business is dead and the roads are infested with bandits. Ever since leaving Kinhwa we have been doing our best to shepherd the scattered sheep. We have been carrying on correspondence and furnishing relief funds.

As we think of the future we can say that the outlook is distressing, but not hopeless. The destruction of property does not mean the destruction of Christian faith. We are thankful for the influences that have been at work through the years producing Christian character and we believe that these influences will continue. We are being tested as by fire, and "the fire shall prove every man's work, of what sort it is." As we have

traveled about we have been gratified to observe how widely and how favorably known our hospital has become. The extent and quality of our relief work have been greatly appreciated.

Some of our relatives have been urging us to return to America but we do not see how we can go even though we realize that going back to live in a plundered and ruined city will be about the hardest thing we have ever done. The rehabilitation of our plant, people and institutions will be a stupendous undertaking. We must go back to our work. We are reminded of the experience of the late Sir Wilfred Grenfell in his journey around the world. In Ceylon he was so enthralled with the luxurious vegetation, the equable climate and the easy living that he felt inclined to remain. Such a contrast with the bleak inhospitable coasts of Labrador! But he had no liberty to stay for he belonged to God and to Labrador, and back to Labrador he went.

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# N FROM THE E WORLD OF W MISSIONS S

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*A Monthly Digest from Letters and Reports of Field Correspondents*

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## Behind Barbed Wire Is Not the American Way

*An analysis of the problem faced by thousands of young Japanese Americans who are being released from relocation centers to resume a normal place in American life*

By TSUTOMU FUKUYAMA

**M**ORE than a year ago about 100,000 Japanese people on the Pacific Coast were evacuated from their homes and transported to ten relocation centers. Many new developments have taken place since those first days of hysteria and fear. It has been discovered that no Japanese or Americans of Japanese racial origin have played any part in sabotage or espionage activity as was charged prior to the evacuation. And it has come to be realized that it is not "the Ameri-

can way" for children to grow up behind barbed wire. Recognizing this principle, government authorities have speeded up plans for relocation of these evacuees. An additional sign of faith which the government has in this minority group is that the U. S. Army was opened for voluntary enlistment in special combat units. More than 7,500 Japanese-Americans are now serving in the armed forces. The Senate

Military Affairs Committee has also recommended a draft for the remainder of eligible youth. With the vindication of the loyalty of this group and the ignominious retreat of a certain Congressional Committee after its sensational accusations, the go-ahead signal has been given for relocation and integration into normal American life.

It is estimated that 26 million people are on the move in America. Housing them in defense areas constitutes an acute problem. Transportation is congested. All unnecessary traveling is discouraged. In the midst of the problems facing wartime America, these Japanese evacuees, in most cases youthful Americans with Japanese faces, are being encouraged to relocate. Many are relocating in communities in

the Middle West. There is a possibility that restrictions may be lifted in the Eastern Defense Command thus permitting evacuees to resettle further east. About 70% of the 100,000 evacuees are American citizens by birth, and their average age is 21 years. Contrary to many erroneous conceptions of the relocation center and its people, the Japanese-American is not Japanese in thinking or culture. He is no different from any other person except for the color of his skin. It is interesting to note how little Oriental culture has made an imprint in his life. The Army reports that only 15% of 7,500 now in service can speak Japanese and only 5% can read and write Japanese. Some of the young people actually need interpreters to make themselves understood to their elders.

Having been reared in this country, the Japanese-Americans are basically American in their way of thinking, ideals, and appreciations. This means unfortunately, that too many of them have absorbed the superficial and frothy in American life. Hollywood, jitterbugging, a materialistic philosophy of life, and confinement in segregated districts on the Pacific Coast, have blinded many to the finer elements of American life. Because parents were forced to work long hours for their livelihood, many could not give time for proper child guidance and training. However, the school and the Christian church have both been instrumental in inculcating an appreciation of basic American ideals. The result is that Christian young people have been the first to re-enter normal American life and are today pioneers in assimilation.

The Japanese-American is a child of two cultures. His upbringing has been American, but his home background in most instances Japanese. This, with the fact of antipathy and misunderstanding on the part of many in America, leaves



#### CHRISTIAN CHINESE FELLOWSHIP AT CORNELL

**TOP ROW:** Hsueh-jui Pian (engineering); Sue Hsu Chien (music); Yuan-chio Tung (agriculture); Stella Yuan Ying Cheng (nutrition); Fung Ting Fung (plant breeding); Mrs. George Cross; Marion Lew (nutrition); Ruby Pas-Wah Lee (plant breeding); Sien-moo Tsang (chemistry). **MIDDLE ROW:** Leslie Tse-chiu Kuo, technical advisor to the International Food Conference in Hot Springs, Va., last spring (agricultural economics); Nancy Wu Chieh (sociology); Virginia Der Bing (fine arts); Dr. and Mrs. John Fetter; Rub-Tsiun Tsui (agricultural economics); Stanley Chu (tuberculosis and chest surgery). **BOTTOM ROW:** Robert Chung Jen Koo, a son of Dr. T. Z. Koo (agriculture); Ping-shen Yen, daughter of a former Premier of China (mathematics); Wing Ching Lam (mechanical engineering); Chi Cheng Chang, son of the Governor of Szechwan Province, who was mentioned in Wendell Willkie's book, "One World" (civil engineering); Sou-Chun Tseu (economics); Peng C. Hsu (animal nutrition)

him bewildered and with a sense of being unwanted. The Japanese-American, or the Nisei (second generation), has very little racial consciousness. He desperately wants to live normally, but inhibitions engendered by his home and environment and by fear make it difficult for him to enter wholeheartedly into community activities.

A revolutionary breakup of segregated Oriental communities on the Pacific Coast has taken place. Homes and businesses have been broken up and this group is now in temporary desert centers. The relocation of individuals into normal community life is a necessary step in their integration into the American pattern. Our problem is this.

Will American communities accept these evacuees as a part of their economic, social, and religious life? What groups are willing to assist in the process?

As Christians we are grateful for a fellowship which has survived the prejudices and misunderstanding which naturally arise during wartime. But there are many in our group who are not Christians. Our plea is that the church shall not fail them. Unless our evacuees find friends who will treat them as equals there is tragic danger that many segregated social groupings will develop again as in the past. Here is a challenging missionary opportunity. Will the churches in America stand ready to accept it?



## The Busy Life of an Army Chaplain

**NOTE.**—For military reasons the place from which this brief description of an Army chaplain's ministry was mailed to **MISSIONS** cannot be divulged. The worship case and communion set was made available through the World Emergency Fund.—ED.

Some interesting developments have come about in my new field of service. No longer is it possible to have only one or two Sunday morning services for my men. I am now adding a vesper service in a chapel on Sunday evening for men who are able to attend after their days work is over. On Fridays I travel by jeep to a point where another group gathers and I have a regular worship service in the afternoon. On Tuesdays by boat I make another trip and have a morning service at another place. Usually a Catholic priest accompanies me on the same trips. While he holds mass in a recreation hall, I have my service in a mess hall or

infirmary or other available place. At the request of men who have odd hours I hold services in their sleeping quarters. With no piano or organ, we sing the Lord's praises from memory. The Baptist Home Mission Society has generously provided a very unique case, well-built and lined with red plush. When opened it becomes a worship center. A silver cross with two candlesticks may not turn a military hut or barracks into a sanctuary, but they do help us to think of God. Even the most non-liturgical of my men are happy that I bring it along. The case also contains a communion set, a silver cup lined with gold, and a silver bread plate. All of this packs away into a space small enough to be carried easily, hardly larger than a portable typewriter. We sing and pray, and I preach or talk. Afterward I have a short period of conference with any of the men who desire it. By jeep and boat my assistant and I are trying to bring the Christian message of hope and encouragement to men of many creeds. We give out Testaments, although most of the men have friends or

churches back home who have already provided them with them. I am more than convinced that Army chaplains have a significant ministry, and I am happy over the opportunity of service.—*Chaplain Minter Uzzell, Captain A. U. S.*

## Christian Chinese Fellowship at Cornell University

The photograph on page 452 illustrates the magnificent opportunity that university pastors, supported by the Baptist Board of Education, have for helpful fellowship with foreign students, particularly from the Orient. Several of China's foremost families are represented in this group at Cornell University. The picture was taken in the home of Dr. John D. W. Fetter, University pastor at Cornell since 1916, almost 30 years. This hospitality is typical of the intimate Christian fellowship which university pastors foster on the campuses of 76 state and independent universities and colleges across the United States. In the picture Dr. and Mrs. Fetter are in the middle row.



*An army church service in New Guinea, as photographed by U. S. Army Signal Corps*

## Evangelism Is Not Easy in War-Torn China

*A brief summary that reveals the difficulties confronting Christian work in China under present conditions*

By KENNETH G. HOBART

It is a commonplace remark to hear in war-torn China that "evangelistic opportunities are good." It is true if by it one means only that people are willing to give a superficial hearing to the gospel message. But it is likewise true that there are many worriments and distractions which make the soil stony and hard, or which, like the birds of the air, pluck up the good seed of the kingdom. Near the occupied areas the fear of pillaging forays, while everywhere the menace of air raids disquiets the people's hearts. The ever-present threat of empty stomachs felt by many folk centers their interest and attention on their daily livelihood; while for those to whom starvation is not an immediate spectre the

lure of quick, easy money in certain lines of labor or business is a temptation not to be resisted, and one to which many Christians are succumbing. Not a few preachers, due to financial pressure, are devoting part time to business as a side-line to the detriment of their preaching, pastoral and evangelistic work. Others are frankly giving up the ministry altogether. Since it is "like priest like people" it is not surprising that one hears these days almost nothing of the local laymen's evangelistic bands that were so active among the churches five years ago. A further inevitable result of our total situation is a falling off in the number of baptisms. This is not surprising when one also remembers that some churches for a half or a whole year have not had a resident preacher.

### The Long Arm of the War

Although we are far removed from zones of battle, the war reaches out its long arm and

touches us here in Belgian Congo. Existence is peaceful enough at our station, yet we all know that Belgian Congo is also in the war.

When the Japanese captured the Netherland East Indies, *quinine*, our most precious drug here, was cut off. Now it can no longer be given in the treatment of natives, except for malaria. There is still enough for the white population for most of whom Congo would be impossible without the drug.

The Japanese captured the source of most of our supply of rubber, as you at home well know now that your automobile tires are rationed, and our native people know it even though they do not own cars. Their realization of Japanese successes comes with the compulsory collection of wild rubber. Every able-bodied man in the area where rubber is found has a stipulated weight to collect.

Gum copal assumes importance during war time and prices have gone up on this product so that a collector who knows his job has little difficulty in making good money. One of our mission servants spent three days of his vacation collecting copal and made as much as he would in nearly two months of ordinary service. The product is used in the production of varnish, which in turn is used to give bombs and shells a protective anti-rust coating, and is also used in the manufacture of explosives.

Increased native employment has had one beneficial effect on the local churches—giving has increased during the last six months. All but one of our nine church districts brought in more during the last half year than they have brought at previous times since the depression. This, of course, is cheering to the native workers who benefit directly and who begin to realize how closely giving is bound up with the life of the local church.—H. D. Brown, Tondo, Belgian Congo.



*The Baptist Church at Chiab-liao, in South China, about 30 miles from Swatow and in Japanese occupied territory. Whether it is still functioning is not known. The building is new, having been erected in 1939 without any financial aid from American Baptists*

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and with the absorption of *The Home Mission Monthly* in 1910, the name was finally changed to *MISSIONS*

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*Field Correspondents in Four Continents*

Vol. 34

OCTOBER, 1948

No. 8

## What Will Be History's Verdict on the British Blockade?

**D**URING the past year eight ships from America made 26 round trips to Greece bringing to its starving people relief supplies that included 5,800,000 bushels of wheat, 98,400 pounds of flour, 23,000 tons of dehydrated vegetables, 2,280 tons of dried milk, 65 tons of cod liver oil, and \$100,000 worth of medical supplies. Northern Baptists had a modest share in this relief ministry through appropriations by their World Relief Committee. Not one ship was attacked by a nazi submarine; not one pound of food was confiscated by the nazi army in Greece.

Here is conclusive proof that Mr. Herbert Hoover's plan three years ago to feed the starving mothers and children of Belgium, Holland, Poland, Norway, and France, was sound; that British refusal to relax the blockade was wrong; and that support of that blockade by American bishops, seminary professors, and preachers was a ghastly error in moral judgement.

Uncounted thousands of lives in Greece have been saved. In other occupied areas multitudes have died or, because of three years of under-

nourishment, are now beyond hope of recovery to normal, healthy post-war living. Nobody will ever be able to explain to a Belgian mother why Greek children could be aided before Greece was liberated from the nazi army of occupation, while the child in her arms had to die of hunger. At last the British are beginning to show some concern. The British Food Ministry is now depriving the British people of chocolate in order "to divert large supplies of chocolate for vitamins for European children between 7 and 14 when the continent is reoccupied by the Allies." Alas, when the continent is finally reoccupied many of these children will need no chocolate vitamins. They will more likely be in the cemeteries where chocolate aid will be "too little, and too late." Even the Baptist World Alliance now sees the wickedness of refusing to help these innocent children. Its Executive Committee voted unanimously that Baptists should unite with other Christians in petitioning their governments to permit shipping food to these "millions of people who are slowly starving to death in occupied Europe!"

This refusal to sanction relief that would not have aided the nazis, "must raise grave doubts throughout Europe," says *The Commonwealth* (Roman Catholic paper), "as to the real intentions of England and the United States. It is the weakest point in our whole liberation program." How can vast numbers of women and children, weakened by three years of desperate undernourishment, survive a fourth terrible winter and be strong enough to welcome Allied liberating armies in the spring?

Ten years hence when a dwarfed, stunted, thwarted, impoverished, frustrated European childhood slowly and painfully grows into adulthood, what will be its verdict and the verdict of post-war history?

## Before the Last Gun Is Fired and the Last Starving Child Is Dead

**U**PON pastors, newspapers, schools, and all other agencies that influence public opinion there rests today an immense responsibility for directing community thought on the shape of the post-war world. What kind of a world do we as Christians wish to have after the war? What can we do now to help in its realization?



After several spring and summer meetings the Baptist Post-War Planning Commission has formulated its purposes and objectives. The pastor will find in them ample material for expansion into one or more sermons or addresses that will help direct the thinking of his people and his community on post-war developments. An edition of 50,000 copies has been printed as an eight-page leaflet by the Publication Society. It would be hard to find a more informing church service than one in which a stimulating sermon on post-war plans and needs were to be followed by a distribution of this leaflet. In it are summarized six imperatives of immediate concern which include pillars of peace, food for the starving in occupied Europe, freedom for minority races, the Christian home, relief and reconstruction, and Christian living for our time. The four-fold purpose of the Post-War Planning Commission is then set forth, followed by a summary of 12 post-war tasks which Baptists ought to begin to undertake now and not wait until the last gun is fired, the last starving child in France and Belgium is dead, and the last village in Europe and Asia reduced to ashes. The six imperatives might well be topics for a series of six sermons with a fitting climax on "Christian Living Adequate for Our Time"; or the entire program could be made the basis of a series of autumn and winter church discussion forums.

Here are the imperatives and purposes for the post-war world as Baptists see them, set forth in brief but comprehensive fashion and with commendable lucidity and directness of approach. It is highly important that Baptist churches become intelligently informed about them. Without their intelligent cooperation the work of the Commission represents merely futile energy and needless expense.

#### The Basic Reason for a Noteworthy Achievement

**I**F financial response to the world service program of Northern Baptists is any criterion, the present denominational spirit and loyalty is on a high level. According to the monthly report on August 15th, receipts toward the Unified Missionary Budget and the World Emergency Forward Fund registered an increase of 24% over the corresponding receipts a year ago. This

is all the more remarkable in view of the disquieting factor projected by the proposal to organize another foreign mission society.

Some will credit this increased giving to the war time higher income of the American people. That may be true; yet it is largely offset by terrific taxation, rising cost of living, absence of thousands of church members now in military service, and disrupted family life of millions of people whose war time employment compelled them to move elsewhere.

Others will credit the increased giving to efficient and capable promotion. A large measure of credit belongs here. Our promotion and publicity program was never more soundly managed and wisely directed.

Beyond these factors lies a more basic reason. The shattering impact of global war and the ever widening circle of misery and chaos has made humanity everywhere more vividly aware that only in the gospel of Christ can the world ever find the final solution of its problems, the permanent cure for its sickness, and the true salvation from its sins. Of that gospel the church is the custodian and trustee. Apparently American Christians, and they include Baptists, are today determined as never before to discharge adequately and sacrificially this trusteeship which Christ has placed in their hands.

While the first four months of the present fiscal year thus constitute an auspicious start, complacency over the year as a whole would be dangerous. Only a continuation of this trend in higher beneficence in the remaining months will carry us safely through the year.

#### A Roman Catholic Cardinal's Endorsement That Could Apply to Baptists

**I**T IS well known that the Roman Catholic Church press in the United States reaches an enormous constituency with several millions of readers. The prime importance of its papers to the Church of Rome is evident from a letter that Cardinal Mundelein wrote to the editor of *The New World*, Roman Catholic paper in Chicago.

A good Catholic paper is a necessity today not only for obtaining correct news of diocesan events, for the publication of church documents and ecclesiastical regulations, but also for the explanation and defense of the position of the Church on many ques-

tions that agitate the public and which cannot be carefully explained by a secular newspaper.

Traditional Baptist independence repudiates all "ecclesiastical regulations." With that single omission the Cardinal's endorsement could easily be adapted to Baptist papers which this month cooperate with *The Associated Church Press* in emphasizing October as Protestant Church Press Month.

Northern Baptists are lamentably weak in denominational journalism. Their membership of nearly 1,500,000 supports only one missionary magazine, one theologically conservative and privately owned weekly paper, two state papers of geographically limited circulation, and a score of small State Convention Bulletins. Ten years ago denominational shortsightedness buried *The Baptist* (published in Chicago) in the graveyard of departed religious papers. *MISSIONS* then predicted (*See March issue, 1933, page 152*) that "when some years hence people will be uneasily wondering what is the matter with the denomination, here at least one answer will be found." That prediction has been fulfilled. Our denominational situation today makes it all too clear that Northern Baptists urgently need not only another weekly paper under vigorous, progressive, constructive editorship, but also a substantially enlarged circulation of existing papers.

The religious press today is responsible for the Christian ideals, standards, convictions, and visions of a people. Upon American churches rests the duty of seeing that every Christian family is persuaded to subscribe to the church paper of its choice. Thus can its Christian home life be nurtured in these days of family disintegration, its Christian convictions be strengthened at a time when convictions are waning, its Christian standards be sustained in an era when pagan standards are receiving priority, and its vision of the Christian world community be translated into tomorrow's reality.

Protestant Church Press Month in October is therefore of timely urgency and importance.

## Editorial ♦ Comment

♦ A casual glance through the records of the Quill Club of New York City revealed an interesting program for the meeting on October 11, 1893. Club discussion after the evening dinner centered around the

topic, "Is the church retaining its hold on the community?" Thus 50 years ago, in the decade known as the "gay nineties," the place of the church in the community was a matter of concern. It prompts a challenging question for today. Did the church then have a larger hold on the community and exert more influence on public opinion than it does now? The answer, optimistic or pessimistic, depends on many factors, as well as on the point of view, theological or sociological, sectarian or ecumenical, evangelistic or socialistic, statistical or spiritual, provincial or missionary-minded, of the questioner and of him who answers. The original question, somewhat amplified, is still relevant. Is the church merely retaining or is it increasing its hold on the community?

♦ For 15,000 Yale men scattered in six continents, a part of the world came to an end on August 21st with the death of William Lyon Phelps. For 41 years he had been Yale's distinguished professor of English literature. Since 1933, when he retired at the statutory age limit, he had devoted himself to lecturing, preaching, and writing. For more than half a century he was one of America's outstanding teachers, preachers, authors, lecturers, and men of letters. Yet he was more than all that. No man in his time personified to a more superb degree the Christian gentleman and the gentlemanly Christian. Perhaps the ministerial blood in his veins accounted for it. He was the son of a Baptist minister, was born in a Baptist parsonage, is survived by a brother minister, Dr. Arthur S. Phelps, now retired in California, and by a nephew, Dr. Dryden S. Phelps, Baptist missionary in West China. At the funeral service in Yale's crowded Battell Chapel on August 23rd, Yale's chaplain, Sidney Lovett, in a deeply moving prayer thanked God for this man "who taught as one having authority to open the eyes of the blind to the beauty of prose, and to unstop the ears of the deaf to the cadence of verse." Twice he addressed the Northern Baptist Convention, at Philadelphia in 1937, and at Cleveland in 1930, where he delivered the Memorial Day address. Prophetic was his Cleveland utterance that the world was then about to choose between "The Religion of Christ and the Religion of Nationalism." *That was 13 years ago!* Today it is only too apparent what a horrible price the world is paying for the choice it then made. And today Yale's own chapel is separated from the rest of the campus by a huge steel wire fence with padlocked steel gates because the campus is a U. S. Army training camp. The fence thus stands as a grim reminder of a Yale professor's unforgettable Memorial Day prophecy to Baptists at Cleveland 13 years ago.

◆ AT THE OPENING OF A USO Club in Bermuda for Negro seamen of the United States Navy, Rear Admiral Jules James, commandant of the naval base, is reported to have said, "Don't let anybody tell you that this is a white man's war." Did the Admiral mean that this is a war in which the colored races are on a basis of equality with the white race in fighting the nazi theory of master race? If so, the only way to prove what the Admiral told the Negroes is by the treatment which the white race from now on accords to colored races everywhere, here in the United States to Negroes and Chinese and Japanese, and throughout the world where Americans mingle in social or business intercourse or in the grim business of war. If the colored man in time of war is good enough to help the white man win his victory, then in time of peace he should likewise be regarded as good enough for fellowship and intercourse on a basis of full justice and equality.

◆ The Baptist Youth Fellowship whose important annual conference (at Beaver Dam, Wis., September 2-7), will be reported in November MISSIONS, is launching an ambitious program to enlist 100,000 Northern Baptist youth "committed to sacrificial living and giving." (See announcement on page 473.) "The whole world falls to pieces," says the Fellowship's pamphlet *Enlist Now*, "unless people who have the spirit of Christ in them hold it together. He is the One Leader whom the whole world can follow." So this youth program is designed to develop a new personal awareness of God amid today's appalling world suffering, to inspire new heroism in daily Christian living, to outline new patterns of unselfish service for others, and to give release to the creative resources of youth whose lives overflow with the spirit of Christ and are dedicated to His purpose. Pastors and church leaders will do well to give full support to this program and to help their own young people in carrying

## THE GREAT DELUSION

Number 104

### UNWANTED LIQUOR ADVERTISING

BY AN overwhelming majority, indeed a veritable avalanche of votes, the stockholders of the Curtis Publishing Company at their recent annual meeting in Philadelphia voted to continue the present policy of not admitting liquor advertising to the columns of the company's publications, *The Saturday Evening Post*, *The Ladies' Home Journal*, and *The Country Gentleman*. The few stockholders who wished to admit such advertising could muster only 87,589 proxy votes. More than 2,400,000 proxy votes were registered as opposed to it.

With liquor advertised with ever increasing frequency over the radio and with most other periodicals accepting liquor advertising, it is encouraging and mightily reassuring that a popular magazine like *The Saturday Evening Post*, which averages more than 3,400,000 copies weekly, can come into an American home without subjecting its family members, old and young, to the insidious, intriguing, alluring appeals of the liquor traffic.

President Walter D. Fuller of the Curtis Publishing Company ought to be the recipient of thousands of letters commending this continued determination not to accept advertising revenue from distillers and brewers and distributors of booze. Here is a company that has not succumbed to "The Great Delusion" by selling its editorial birthright for an advertising mess of pottage.

out in their communities the principles and ideals which such a program is certain to stimulate.



## THE LIBRARY

Reviews of Current Books and  
Announcement by Publishers



*The Unconquerable*, by CHARLES TUDOR LEBER, is an expansion into book form of the remarkable address by the Secretary of the Presbyterian Foreign Mission Board at the Northern Baptist Convention in Cleveland, May 28,

1942. (See MISSIONS, June, 1942, page 367.) In a thrilling, vivid, absorbing narrative Dr. Leber reports his spiritual fellowship mission, made mostly by airplane, to East Asia, India, the Middle East, and Africa just before Japan plunged

most of these vast areas into the convulsion of global war. Everywhere Dr. Leber found an unconquerable spirit among missionaries and their Christian colleagues, and an unconquerable power of Christian missions which are building



Christ into the life of mankind. The book is a spiritual tonic to the reader who may have felt misgivings about the future of Christian missions. It will awaken new hope and arouse new enthusiasm for the world mission of Christianity. The book's sub-title, "The Christian Mission in a World at War," is an admirably descriptive phrase. As the author concludes, amid the poverty, class and race conflict, war devastation, the danger of returning to isolationism, the terrific problem of not only of winning but of keeping the peace, and over all the ever present reality of sin, there is also the church of the Living Christ. Its world mission is far from finished and its spirit unconquerable. (Revell; 160 pages; \$1.50.)

• • •

**The Wrecking of the 18th Amendment**, by ERNEST GORDON, is a daring, frank, well documented exposé of how the Prohibition Amendment to the Constitution was unenforced, disregarded, nullified, flagrantly repudiated, and ultimately repealed. How these things were accomplished, and why they were possible remained for this book to describe in detail. It is a source book on all the facts, schemes, and personalities concerned with this disgraceful episode in American history, and the preface to the last ten years of unbridled plunder of the manhood, womanhood and wealth of the country. Some facts disclosed are so shocking as to be unbelievable were it not for the evidence from printed statements, Congressional records and other documents which the author cites in support. He is unsparing in putting the blame where it belongs, on the liquor traffic itself, on financial interests, on politicians, enforcement officials who did not enforce, on newspapers, on the Roman Catholic Church, whose Monsignor J. A. Ryan is reported as having "practically absolved Roman Catholics

## Return to Christianity

By NELS F. S. FERRÉ

"It is a day," Dr. Ferré states, "when we must know what we believe, why we believe it, and what we are going to do about it." In simple, forthright language he confronts the modern mind with the radical (root) Christian faith as it applies to four contemporary problems — and asks men to stand up and be counted. Here is a probing and exciting book for earnest Christian people.

Just published, \$1.00

HARPER & BROTHERS • Publishers

from obedience to the Prohibition Law," and finally on President Roosevelt, to whose service in bringing about repeal the author devotes two chapters. Scores of individuals are mentioned. Hundreds of quota-

### Every Pastor Will Desire a Copy

The United States Census Bureau at Washington has on hand about 1,000 copies, all that remain of the original edition of a 200-page paper-bound book, entitled *Baptist Bodies in the United States*, which gives complete statistics and other information about the denomination as based on the federal religious census of 1936. Rather than dispose of these copies as waste paper, the Bureau is offering them to Baptist pastors at 20 cents per copy. Here is something that every pastor will wish to have in his library for reference. The supply is limited and immediate application with 20 cents in stamps enclosed is advised. Write to Mr. A. W. von Struve, Acting Chief of Publications, Bureau of the Census, Department of Commerce, Washington.

More than 6,000 Baptist pastors will want this, but only 1,000 will be able to get it.

tions make this a trustworthy record of one of the most shameful periods in American history. The American people have only to look in any community across the land to see what has happened to them since repeal. The facts as to how it happened have thus far been successfully and systematically suppressed. It required years of painstaking investigation by the author to unearth the facts. The liquor traffic will not be pleased over the circulation of this book, which should be required reading for those who study liquor politics and legislation, and it should be in the hands of everyone interested in the temperance cause. A complete index makes the book handy for reference and a chronology of the 18th Amendment from the first statutory prohibition in Maine in 1851 down to the final Supreme Court decision on repeal handed down on November 9, 1936, is enlightening. After reading this book, one can understand, in part at least, why the war effort has been sacrificed to the greed of the liquor interests. (The Alcohol Information Press; 312 pages; \$1.60.)

• • •

**White Man's Folly**, by VANYA OAKES, is a travel narrative by a young woman college graduate who left the University of California in 1932 and for the next ten years traveled in the Far East from Japan to Singapore, across China to Russia, on the Burma Road. With discerning eyes she sees the coming storm and how Japan, having begun with Manchuria in 1931, was destined to move south and eventually and in incredibly brief time build a new empire the achievement of which has been greatly facilitated by the "white man's folly" in failing to realize that "the Far East has forever ceased to be the happy hunting ground for predatory foreign interests that once it was." The author is scathing in her



## The Chiangs of China

*An unparalleled story  
of Christian leadership  
in revolution and war*

By ELMER T. CLARK



HAD CHINA not had Chiang . . . HAD CHIANG not had Mayling . . . HAD MAYLING not had her Soong background and training . . . HAD SOONG not had the religious experience as well as the educational opportunity during his sojourn in America it is quite possible that the course of human history might have turned to unspeakable tragedy in Asia.

WHO ARE THESE CHIANGS AND SOONGS? What is their social, economic, political and spiritual heritage? With what power have they excited the imagination and lifted the hopes of the peoples of the world? The questions are generously answered in this new book, *THE CHIANGS OF CHINA*—a story not only fascinating to read but also basic for understanding Asia today! **Generously Illustrated!**

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denunciation of the British for "their exaggerated air of superiority and the idea they had established that if you didn't happen to be British you just weren't quite a human being," and of the American Oriental exclusion law. She was terribly shocked in discovering for the first time that there were people in the world "with an active hatred of Americans." So the white man pursued his plundering way in the Far East "on the strength of his legendary superiority." He preoccupied himself with power politics when he should have practiced statesmanship. (Houghton Mifflin Co., 415 pages, \$3.00.)

**No Sign Shall Be Given**, by HUGH S. TIGNER, is the voice of a thoroughgoing theological and social liberal calling his fellow companions back to the Bible as a witness to the eternal "sanctions and certainties," to which this neglected book bears inspired and inspiring witness. With equal earnestness he deplores modern repu-

**Daniel Poling's**  
*latest book*  
**A Preacher**  
**Looks at War**

Speaking with frankness and fearlessness, this popular author states his attitude toward war and offers a constructive philosophy for formulating sane, Christian plans for peace.

"An inspiring book, just what all the people of the world need at this moment. I hope it will be read by millions."  
—Lowell Thomas \$1.25

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diation of tradition. "Tradition," he writes, "is what links the generations into an unbroken chain." The value of this chain is clearly

set forth. These eight essays, not closely related, are weakened by too free a use of slang phrases, and an underrating of facts. An eloquent appeal is made, nevertheless, for the spiritual interpretation of life which derives from the "Judeo-Christian tradition" and for the elements in Protestantism which were dominant in winning and expressing the various freedoms so inextricably bound up with this nation's early growth. (Macmillan; 198 pages; \$1.75.)

• • •

**The World's Need of Christ**, by CHARLES A. ELLWOOD is a clear call by a distinguished sociologist to realize that the confusion of our times is due to the failure to see in Christ the supreme wisdom and to take Him with deep seriousness in the realm of social and international relationships. The need is, therefore, an imitation of Christ in terms of modern living, for He alone has a social philosophy which can overcome the conflicts resulting from the emphasis upon the life of the senses and the desire for physical power. Our civilization is sick because we have ignored Christ's profound insight into the true pattern of social attitudes and action. This neglect of Christ is shown in various fields. Science and philosophy have taken a negative attitude toward the higher values of life. Religion and the church have failed to expect the application of Christ's teaching to all of life. Business and industry have not heeded the emphasis of Christ upon love and cooperation. A like failure is attributed to politics and international relationships where the pagan principles of power and self interest have been the guiding policy. The reconstruction of civilization is alone possible if Christ is put in the center of human relationships. (Abingdon Cokesbury; 237 pages; \$2.00.)

(Continued on page 484)

# FACTS AND FOLKS

*From Kityang, South China,* which is not occupied by the Japanese, Missionary E. H. Giedt reports 83 baptisms last year, and 40 in the churches of the unoccupied section of the Swatow field, a total of 123. Whereas in other years most of these converts would have been baptized by Chinese pastors, during the past year Dr. Giedt himself baptized 104 of the 123, thus indicating how the unsettled conditions have interfered with normal church activity and the scattering of pastors and church workers.

*At Commencement, last June,* President Benjamin E. Mays of Morehouse College, Atlanta, Ga., officially received a memorial honor roll plaque listing the names of more than 300 students, former students, and graduates who are now in the military and naval services of the United States. Many of them are scattered across the earth in the 60 or more areas and stations where American armed forces are now participating.

*The number of American Japanese* in the United States Army is now so large that the War Department recently commissioned two American Japanese as chaplains to be assigned for service among these volunteers of Japanese ancestry. The two chaplains are Masao Yamada and Hiro Higuchi, both from Hawaii and both commissioned as First Lieutenants. Their appointment is another proof of the loyalty of the Japanese Americans in Hawaii and of those in the United States who for more than a year have been locked behind barbed wire fences.

*An estimate by the Board of Education* discloses that the 63

## *News brevities reported from all over the world*

schools, colleges, and seminaries in affiliation with the Northern Baptist Convention have produced 75% of the denomination's leadership in missionary service at home and abroad. To continue this notable

### **Believe It or Not, He's the Same Indian!**

The front cover is a reproduction of a photograph of Richard West, a Cheyenne Indian from Oklahoma, in Indian traditional costume. He is a graduate of Haskell Institute in Kansas, of Bacone College, our own Baptist college for Indians in Oklahoma, and of the Department of Fine Arts of the University of Oklahoma. He is foremost among young Indian artists and under his Indian name, Wahpah-nah-yah, he has gained for himself a wide reputation. Now he is in the United States Navy, as evidenced by the photograph.

Believe it or not, he's the same Indian as on the front cover.



*Richard West, U.S.N.*

contribution and to strengthen the Christian emphasis in these Baptist institutions, the Board has included in its New Development Program (See MISSIONS, June, 1943, page 350) provision for a Christian Emphasis Fund. Its Scholarship and Student Loan Divisions will make possible scholarships and loans to talented Baptist students, to be repaid after completion of their Christian training.

*Attendance at the 13th Annual Baptist Conference* at Storer College, Harpers Ferry, West Va., July 19th-22nd broke all records. Negro leaders from West Virginia and from further distant points like Harrisburg, Philadelphia, Baltimore and Washington, for three days discussed the problems of a just and lasting peace. Addresses and forum discussions were on a high plane, marked by intelligent restraint and without a spirit of bitterness or retaliation, particularly when the place of the colored races in the post-war world came into review. The official enrolment, 73, compares with 34 last year. Total attendance was much larger in that sessions were open to the general public of Harpers Ferry.

*Disposing of an automobile* because of the shortage of gasoline is not confined to Americans. Recently Missionary E. C. Brush of Bhimpore, India, sold his car because of steady deterioration from standing and disuse. Having had no gasoline for several months and with the new rationing allowing but four gallons a month, which is almost nothing for travel on Indian roads, he decided to use slow bullock carts or to walk in visiting the churches and stations on the Bhimpore field.



# The Japanese Invasion of Marengo

*How the Christian people of Marengo, promptly and in accord with the principles of brotherhood and democracy, prevented a race prejudice incident from having disastrous consequences*

By NORMAN L. GODBEY

THE Sunday morning services had come to a close at the Baptist church and at the four other churches of Marengo. Mingling together in the refreshing sunshine the worshippers made their way home for Sunday dinners, their thoughts still on the messages they had heard in their respective churches. All was quiet and restful in this Illinois community of 2,000 people. Peaceful broad lawns, well kept houses, and spreading shade trees made the ugliness and bitterness of war seem very far away.

Suddenly it seemed as if a bomb had exploded! The Sunday edition of *The Chicago Tribune* was awaiting the church people on their return home. Surprised and dumbfounded, Marengoans found their beloved town in the front page news. With mixed emotions they read that Marengo citizens were objecting to the coming of 16 Japanese-American citizens to work on a 3,000 acre nearby farm. The mayor was quoted as saying, "I don't think they should be allowed to come. . . . We've read too much about the Japs becoming citizens so they could spy on us." The newspaper article quoted other leading citizens and inferred that race hatred and the mob spirit ruled the town.

All this was startling news to the vast majority of Marengo people. Could it be true that the mayor and others took such an attitude? Quickly the peaceful scene turned to excitement! Everybody began to ask questions! Everyone wanted to know where the Chicago newspaper had secured its information!

On the following day (Monday) the other daily papers of Chicago and surrounding towns



*The attractive First Baptist Church in its picturesque and charming setting in Marengo, Illinois*

were fanning the flames. Wild rumors spread that three Japanese-Americans already in Marengo were in grave danger. Newspaper stories grew in length and color. One business man was reported to have said that if the Japs were not removed, "hell would break loose." *The Chicago Times* shouted the story in screaming headlines that pushed even the war news into second place. Quickly the press associations carried the story from coast to coast. In the eyes of the nation Marengo was branded as a community ruled by narrow-minded race prejudice. Soon the daily papers began to print many letters condemning Marengo and charging that the churches of the town had failed in their duty. The Marengo Methodist minister, visiting in a neighboring city, was introduced to a congregation as being from the town where the mob riots were occurring.

Then the Kiwanis club met and for the first time some definite action was taken by stunned Marengo people to settle the fog of untrue reports. A resolution was adopted by this club of business and professional men expressing their true Americanism and stating in part that,

All citizens of this country are entitled to the privileges of citizenship without respect to color, creed, or antecedents.

That afternoon the Protestant clergymen drew up a public statement that said in part:

We regret the false reputation given our community in a portion of the press, founded upon a

misrepresentation of the attitudes of local citizens. In the interests of truth, of human rights, of our Christian faith, and of the welfare of Marengo, we wish to make our position plain. Our belief in Christianity and in democracy impels us to respect and defend the rights of all citizens, including the members of minority groups. We express our own good will toward these "Americans with Japanese faces," and hope that the way may become clear for them to take up their work here. We are convinced that the responsible citizens share our attitude.

The mayor and others denied having made the statements they were accredited with in the city newspapers. It was disclosed on inquiry that an anonymous letter written to *The Chicago Tribune* was the match that had started the fire. There were a few who did take the attitude the press reported. But they by no means represented a substantial part.

All of the Protestant churches took positive Christian attitudes, typified by the resolutions adopted by the Marengo Baptist church:

*Resolved*, That the Baptist church of Marengo reasserts its belief in the principles of Christian brotherhood which transcends race barriers, and in the principles of democracy, which grew out of Christianity and which guarantee "life, liberty, and the pursuit of happiness," to all citizens.

We stand behind our government in the resettlement of unfortunate citizen minorities, who have been innocent victims of the ruthless aggression of the government ruling over the nation of their ancestors. As a Christian church our doors are open to all Christians regardless of race or social status. We express our regret and shame that such an incident has happened here.



*A group of worshippers leaving the Marengo church who paused long enough for their photograph. In the group are five Japanese Americans*

Representatives of the farm employing the Japanese-Americans and of the War Relocation Authority were invited to meet with the town council. About 200 people were present. Reporters occupied two long tables and the flashes of the news photographer were like lightning in an electric storm. The meeting soon developed into a stormy public forum. Many people spoke, including three ministers. A vote was taken and the result was nearly three to one in favor of true Americanism. Even that vote was not truly representative, because those opposed to the coming of the Japanese were out in force, while the majority of Marengo citizens, thinking it to be only a regular council meeting, remained at home.

By this time the "news value" of the incident was worn out and only piece-meal, back page stories were printed in the daily papers. The forces of righteousness had won. As the stories died in the daily press, the excitement died down in Marengo. On the bases of the favorable vote the 16 Japanese were brought to Marengo. And when they arrived there was no riot.

Since then, five of them have been worshipping in the Baptist church. Others have attended the other Marengo churches. On a recent Sunday evening a group of Japanese were special guests of the Baptist Youth Fellowship. One of them spoke and expressed gratitude at the cordial reception given to them by the community, the fact that Marengo had gone more than half way to meet them in a Christian fashion.

Thus Christian love and common sense of the majority undergirded true American freedom and triumphed over the race prejudice of a few. There never would have been an "incident" in Marengo, if it had not been created by the efforts of the Chicago press to build up a sensational story. But God makes even the wrath of man to fit into His plan. Mr. Elmer Sherrill, officer in the War Relocation Authority, is reported to have publicly stated that he is glad now that the incident happened in Marengo, for it demonstrated that in a typical American community the people would support by democratic processes, the government's program of resettling this unfortunate minority group of Americans.

## One New Word and Two New Tasks

*The World Emergency Forward Fund this year  
has a much larger significance and purpose*

**F**OR the past two years Northern Baptists have been Talking—Thinking and Giving in terms of the World Emergency Fund. Each year has seen the goal exceeded, last year by over \$100,000. That was Victory!

The Fund now becomes the World Emergency Forward Fund. One new word, and two new tasks have given the Forward Fund a much larger opportunity. As the World Emergency continues, we must continue to hold forth our hands in a ministering service. Church Extension and Post War Needs are now included in the Fund (\$200,000 and \$600,000 respectively).

Church Extension is a matter of pressing urgency! At this point Northern Baptists must either ADVANCE or RETREAT. We know no retreat!

Post war needs are no small item. Missions to be restored, new stations to be opened, and at home

religious counsel and rehabilitation for the countless men and women now in service.

Every phase of the new World Emergency Forward Fund is outlined in a new pamphlet *A Ministering Church Today and Tomorrow*. It is for free distribution through state offices.

Also a new manual entitled, *This Is the Victory*, designed as an aid to pastors and World Emergency Forward Fund commissioners, will help leaders attain victory in the local church in the Forward Fund effort. *This Is the Victory* is a compendium of practical ideas, together with a plan of action that will fire the imagination, and with use will assure victory. Copies of this manual have been sent to pastors and commissioners. A limited supply for those leaders who have not received theirs may be had at your state offices.

A World Emergency Forward Fund guide for daily family wor-

ship at mealtime has just been issued. Entitled, *A Fellowship of Prayer and Sacrifice*, the cover picture is reproduced on this page.

This four-page guide contains "areas of concern for prayerful meditation before grace at mealtime," one listed for each week beginning September 12th and continuing through December 5th. These areas of concern are representative of the needs of the World Emergency Forward Fund.

The guide also presents suggested prayers for adults and children that may be used for grace at the table. The practical uses which this folder may serve are also printed.

This guide will prove a worthy help in deepening family life and worship. Especially printed for this fall World Emergency Forward Fund season it should find its way into every home, and be used at each meal. It will make the theme of sacrificial living more real. Copies are for free distribution through the state offices.

### A New Form of Church Calendars

Churches that have been using the calendar service provided by the Council on Finance and Promotion, and all churches that are seeking a better weekly bulletin, will be equally interested in this new service initiated this fall.

Color has been added! (A facsimile of a sample copy is reproduced on the next page.)

In addition to color you will note that page 4 is attractively set up. It carries items about our Northern Baptist work plus devotional material that will be helpful to every church member. Such a service will bring denominational news in printed form into church pews each week.

The Council of Finance and Promotion and the American Baptist Publication Society have col-



*The Supper at Emmaus, reproduced from the painting by L'hermitte*



## The Road Ahead

*The issue of the whole matter is this—that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.*

Wagner, W. 1997.

## Data Manager

"Speak to every man the truth in his neighbor; execute the judgment of truth and peace in your gates."

## The Way to Brotherhood

To be true to our aims, to give freedom to all peoples, we believe that Baptists should seek actively for the minority races of our own country the same economic, educational and cultural opportunities that we enjoy, and should now demonstrate to their own communities a Christian fellowship that transcends race.

### Project Planning Commission

### In the State Direction

Signs of unity and strength are expressed in the fact that receipts for the Unified Missionary Budget for the first 200 months of the fiscal year showed an increase of nineteen per cent. . . . Churches all over the Convention are also responding to the appeals of the World Emergency Forward Fund.

## As Around the World

Local churches of the Northern Baptist Convention will reach out through "World Parish Days" to missionary and relief work all over the world during 1943-1944. Each local church will have the opportunity to entertain the Northern Baptist Convention in miniature. All churches which follow the plans, carefully and prayerfully worked out by the Program Committee, will have a day of rich spiritual experiences.



*Reproduction of a page from the new and more attractive church  
calendars, which are now printed in color*

laborated to make these calendars available at a moderate cost.

**Churches interested in obtaining this service may write either the Publication Society or the Council.**

## Final Preparations for World Parish Days

Never has the denomination undertaken any plan which has aroused more interest. As a unique program feature it has commended itself to pastors and church officers.

Interesting recordings—bringing to you the voices of denominational leaders, and Baptist Christians of varied national backgrounds—a challenging exhibit with ten beautiful posters, a poll of opinion, addresses by the pastor, local leaders and a special denominational representative—a climactic service of consecration and rededication—are some of the special features that will make this “an outstanding event in the life of the church.”

Hundreds of churches have already arranged the date of their meeting and been assigned a speaker. If your church has not already done this, communicate at once with the state office.

## The Financial Year Begins Well

Unified Budget receipts for the first months of the present fiscal year have shown an encouraging increase. As of August 15, the amount sent in by state offices was 25% above receipts for the same period last year.

This is a very good start, but our satisfaction in the achievement to date should not be allowed to lead

## WORLD RELIEF OFFERING ON WORLD COMMUNION SUNDAY

World Communion Sunday, October 3rd (*see editorial on page 439*), again offers a fitting opportunity to translate into reality the world fellowship of the Christian church by taking an offering for world relief.

*This would mark the beginning of the intensive two months' effort to culminate on the Sunday of Sacrifice, the first Sunday in December.*

More than 150,000,000 people in the numerous war zones throughout the world are desperately in need of help; more than 10,000,000 people are actually starving in China; how many churches have been destroyed in Europe by bombing raids on both sides is at present beyond computation; not less than 6,000,000 of the world's finest youth are rotting away in prison camps. What would be more fitting than that Christians everywhere on this World Communion Sunday should seek to share with the Lord the reality of sacrifice by making an offering to help those who bear physical and spiritual burdens almost beyond human endurance.

Send your offering to your state office or to the Council on Finance and Promotion, 15# Madison Avenue, New York 16, N. Y., specifically marked for **WORLD RELIEF**.

us into any "complacency" about the size of the task we have undertaken. Our total goal, including Unified Budget and World Emergency Fund, is approximately 25% more than it was last year.

An increase of about the same percentage will be needed each month for victory in April.

**Every Church Member  
Should Have a Copy**

**This leaflet, prepared by the newly organized Post War Planning Commission of the Northern Baptist Convention, explains post war purposes, plans, and needs.**

The pamphlet sets forth six IMPERATIVES of immediate concern to every Baptist, namely: (1) Pillars of Peace, (2) Food for the starving, (3) Freedom for Minority Races, (4) The Christian Home, (5) Relief and Reconstruction, (6) Christian Living—and TWELVE POST WAR TASKS that must be undertaken now. (The last-named adequately describe the need for the \$600,000 post war budget included this year in the World Emergency Forward Fund.)

Every member of the local church should have a copy of this leaflet. Available through state offices.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## More than a Billion Cannot Read or Write

By ISABELLE MARVIN BECK

SOME months ago, in New York, the Committee on World Literacy and Christian Literature was formed by the union of several agencies interested in this type of work, supported by 123 affiliated mission boards and agencies. Our Baptist mission boards are important factors in this organization.

The adult literacy campaign really began in 1930 when Dr. Frank C. Laubach, Congregational missionary in the Philippine Islands, worked out charts for teaching the Moros to read and write. The system was so successful that a man tolerably alert mentally could learn to read a whole page of his own language in an hour. Before long the system was applied to 21 other Filipino languages.

Missionaries in Asia and Africa became interested and began working out key-word lessons for their people. "India shall be literate" became the slogan.

Doubtless Africa, with more than 800 languages and dialects, presents the most complicated literacy problem, only about 350 are reduced to writing.

Latin America is suddenly awakening to the value of adult literacy. A missionary in Mexico, after witnessing a first course of simple lessons for adults, wrote: "We saw people of this village in a half hour master the chart that contains all the sound combinations they use in their language. I can yet see the thrill of unbelievable joy spread over their faces."

More than a billion people in the world, three out of every five, can

neither read nor write. Of India's 388,000,000 people only 12 in every 100 are in any degree literate; only 1% of women can read or write. In one church of 54 members in the Hatigarh field, Orissa, only six persons are literate. The 15 families making up this membership are scattered in 14 different villages. In China, where the population is 450,000,000, only 10 persons in 100 can read.

Why should we be concerned whether people can or cannot read and write? Because illiteracy is a terrible handicap. The illiterates

are the unfortunate, underprivileged people of the world, exploited on every hand and a prey to superstition. They are never granted a voice in public affairs, but are always at the mercy of the unscrupulous.

There can never be a strong indigenous Christian church until its members can read the Bible in their own language. A missionary wrote, "An illiterate church is likely to be weak both economically and spiritually."

An American clergyman, visiting the churches in the Philippine

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A Spanish picture chain chart illustrative of Dr. Frank C. Laubach's method in the Philippine Islands

Islands just prior to Pearl Harbor, always asked in each church as to the number of illiterates. He was astonished that only one or two members were illiterate. Always the explanation was that as soon as a person joined the church, he was taught to read his own Bible.

Reporting an annual association in South India, Lena Keans wrote that the quietest time in the whole three days was when Kotiah, who three months before was wholly illiterate, came forward and read several passages from Mark's Gospel. Kotiah's daughter, Salomi, having learned to read, has aroused in the entire village a great desire to learn to read the Bible and sing gospel hymns.

Materials especially prepared for adults, such as charts, primers, readers, newspapers, and the beginning of a library collection, are now available in the main languages of Asia and Africa. They are ready in 13 of the principal languages and dialects of India. However, there are 222 languages in that country, so the task ahead is of considerable magnitude. In Assam, charts have been, or are being, prepared in scores of languages. Rev. J. E. Tanquist, who works among the Nagas, feels that illiteracy can be practically wiped out among these hill tribal folk within five years.

The International Committee on African Literature is endeavoring to have the Bible available in every language and dialect of that continent.

Because people love to sing, hymn books are also a great aid in evangelism. For many years the hymns were translations of western ones, but of late many have been written by missionaries and Christian nationals.

That Christian literature may be available for the literates and semi-literates, the Christian women of all denominations for many years

have given one-fourth of the receipts from the World Day of Prayer offering.

For the past three years Mr. P. Samuel has been the Adult Literacy Secretary in the American Baptist Telugu Mission. Under his able supervision this work is going forward encouragingly in more than a hundred villages even though, for lack of funds, most of the teaching must be done by volunteers. Mr. Samuel visits each center at least once a year, holds many Institutes for training teachers, and promotes adult literacy in every way.

In the Baptist mission in Bengal-Orissa a group of Santal young people supports literacy teachers in several villages for six-month periods as a Gift of Love. Thus the tide of adult literacy advances.

### A Litany of Literacy

*For the millions of new readers that have so recently stepped from the ranks of the illiterate and are now taking their places in building a new and better world order,*

WE GIVE THEE THANKS, O GOD.

*For the new ideas of freedom and security and love of Thee and of their fellow-men that have come to them after the silence of the centuries as they have learned to read the printed page,*

WE GIVE THEE THANKS, O GOD.

*For the Bible, Thy guide book for living, which is now available in 184 native tongues; the New Testament in 227 more languages; and lesser parts of Thy Holy Writ in 640 more languages,*

WE GIVE THEE THANKS, O GOD.

*For Thy missionaries who have labored long and earnestly to bring literacy to all Thy people and thus liberate their minds as well as their bodies,*

WE GIVE THEE THANKS, O GOD.

*That Thy church may utilize to the full the channel of literacy for building the Kingdom, and that each one of us may be privileged to have a share in this work of love,*

WE HUMBLY PRAY, O GOD.

Literacy can be a powerful wedge for the introduction of the Christian message with its promise of Light and Life. On the other hand, it can be a curse leading to destruction if in the wrong hands. In concluding his recent book, *The Silent Billion Speak*, Dr. Laubach challenges, "If we use the rich opportunity to carry Christ to Asia and Africa then peace-loving China with a fourth of the world's population, peace-loving India with one-fifth of all the people in the world, and the meek, song-loving Africans will join us in building a kingdom of heaven on earth."

Shall we accept the challenge? Dare we refuse to accept it?

Grace H. Patton

A TRIBUTE BY HELEN K. HUNT

Grace H. Patton, a trained nurse who had also had valuable experience as a church worker in city slums, sailed for Nellore, South India, in 1912, as a missionary of the Woman's American Baptist Foreign Mission Society. There her eagerness to serve Christ and her natural ability and enthusiasm enabled her to make rapid progress in the study of the Telugu language, and she gave herself with joy to her new tasks. Even during that first term of service, however, she was attacked by a tropical disease which grew steadily worse until she was compelled to return to America by 1918, a very ill young woman. From that time on, she was never really well, and had recurring attacks of very severe and painful illness. No physical pain throughout all these years was so hard for her to bear as the disappointment of not being able to return to India; but her courage and faith have met the test. If she could not serve India there, she could do something here, and for years she wrote missionary stories and lessons for the junior age in the Keystone Lessons series of the American Baptist Publication Society thus passing on to young Baptists her own love of people of other lands. As an active member of the Women's Society and of the Business and Professional Woman's Club of Riverside Baptist

(Continued on page 487)



# TIDINGS



## FROM THE FIELDS

### An Added Motive Throughout the Year

*The long established work of woman's home missions had to be maintained even while the war brought the added motive to proclaim Christ as the world's only salvation*

WITH all the challenge of the new, the long-established phases of home mission service have also had to be maintained. Work among the Indians, in Christian Centers, in bi-lingual groups, work in the Children's Homes in Alaska, and in Latin America have been carried on under a greater pressure of need than ever before. The emergency of the times has brought a new realization that only Christ and His way of life can save the world. If we are to be true to the ideals of Jesus he must become a part of the homes of our land. So, "Christ in Every Home" becomes more than a motto. It is a basic condition for the survival of civilization.

Much of our work has had an added motive in the last year. Thousands of men in service have been stationed in Kodiak. The church and the Children's Homes there are one method of reaching our young men who have been sent to Alaska and of ministering to them in their loneliness. One service man visiting the work in Kodiak and writing to his family said, "If this is all the work that Society does, it is well worth its existence." Another soldier writes to his pastor:

All winter there's been a considerable group, at times well over a hundred, from my battalion, who've attended

By ALICE W. S. BRIMSON

the services on Sunday evenings at the Kodiak Baptist Community Church. Normally they spend the afternoon at the mission and stay for church later. Our boys find it relaxing to spend Sunday afternoons amusing a good number of orphan children supported at the mission. During the holiday season we had the entire group out to our camp for a party. Naturally our facilities are more or less crude, but the children enjoyed themselves. One of our chief petty officers is quite active in the church and mission which are the only two God-fearing and law-abiding places in the entire town. As in most frontier towns, which this place definitely is, the majority of the populace is rough and rugged, and prone to seek solace in alcohol rather than in church. The church enjoys a surprising congregation for a locale of this size.

The Good Neighbor Policy with the interdenominational study interest in Latin America this past year has turned the eyes of people to Baptist work in Mexico, Central America, and the Caribbean. New equipment was provided for the hospital in Nicaragua and increased enrolment is reported in the excellent Baptist schools in Central America.

In bi-lingual churches and Christian Centers, missionaries have touched the lives of many people from other lands who are torn with anxiety for the loved ones across the sea. The Christian Friendliness Department in understanding and good will has been invaluable. To broaden still further its scope, it has undertaken to express Christian Friendliness to refugees, evacuees, and men and women and small children who are hurriedly making new homes in defense areas. Another significant development is the increased sympathetic understanding between Negro and white Christians. Mrs. Edwin H. Kinney reports: "Bi-racial worship



*The happy kindergarten at the Negro Christian Center in Detroit*

services and social affairs have often been the first steps which have made possible discussions directed toward constructive action."

The financial result for the year is most encouraging. An accumulated deficit of \$13,361.14 has been liquidated and a reserve of \$36,683 for equalization of income set aside. Disbursements have been kept well within the budget.

### Her Thoughts Waddle In Confusion

*An American girl of Japanese ancestry writes a letter to an American girl friend of Caucasian ancestry.*

**O**FTEN my thoughts waddle in confusion, especially when trying to find a relation between principles and action, between the noble ideals of democracy which I've learned to uphold so highly, and concrete, practical realities. More and more, I am made to realize how disappointing political theory can be and how necessary it is to have a firm faith in something more stable and of wider scope like the Christian Way of Life.

It was our acid test of loyalty to evacuate from coastal regions to Relocation Centers, which are commonly referred to as Internment Camps. In essence and in all outward appearances they are concentration camps. It is disturbing, however, to hear and see publicity sources referring to us as "internees," with connotation of our being guilty of sedition. Washington and other official sources imply the same. Those who know us have faith in us. Others, the great majority, jump to conclusions, with minds inflamed by highly flung propaganda which attempts to make no distinction between Americans of Japanese ancestry and Japanese aliens. How destructive this propaganda will be for us after the war, I don't dare

to anticipate. In such a time of turmoil, when the world is clamoring for its own ends, we are led to rely more and more on a divine, loving, heavenly Father who is Almighty and who is the Truth, the Good and the End.

We have many Christian friends among the Caucasian group. Perhaps it would be more accurate to use the *past tense*. Propaganda and public opinion, as well as social esteem and pressure, I suppose, have gotten the best of just about most of them. After all, they are human beings, and propaganda is a powerful weapon.

We have come to know you last—just prior to evacuation, and you've done much for us! We are truly grateful. You've presented us with thoughtful gifts, but it's the sweetness behind your acts of kindness for which we are truly grateful. Old-time friends write us. It is nice to be remembered with words but not with phrases which contradict themselves. Most of these run with the idea of, "You

poor, poor ducks! Well, you needn't worry about it, because you're living in a wonderful democracy which will always give you wonderful treatment. Just think you should be thankful that you're not living in Japan or Germany where there is no freedom, no equality."

So we appreciate your kind expressions to us so frequently—all the more when we know what a busy life you lead, a life devoted to aiding others, encouraging them to keep the candle of faith from flickering. Yes, we shall carry this torch and try to help light others who may be in less fortunate circumstances than ourselves.

**NOTE.**—For obvious reasons the name of the writer of this letter and the name of the person who received it cannot be divulged.—Ed.

### Italian Newsboy Subscribes for MISSIONS

One Tuesday evening the Guild girls at the Federal Hill Italian Baptist Church in Providence, Rhode Island, had charge of the missionary program for the Week Day School of Religion. The theme was the Japanese situation in the United States. Most of the material was found in recent issues of *MISSIONS*. In the various reports, different sections of the country were covered. The news was so alive and informative that everyone was deeply interested. Immediately after the meeting Dick came to the missionary and said, "I like such news. Where can I get that magazine? How much is it?" From the money he earns on his paper route the boy took \$1.00 and asked if he could not subscribe as soon as possible. Dick is a carrier of daily news, and because his church has given him a vision of the world's need for Christ, he is eager to know about the Good News that is presented monthly in *MISSIONS* magazine.



*Dick, the Italian newsboy who subscribed for MISSIONS, and his chum in Providence, Rhode Island*

## Friendliness In a World of Hate

*Christian friendliness in real life as reported by missionaries of the Woman's Home Mission Society*

*Compiled by STANLEY I. STUBER*



*An adult class in the Detroit Baptist Training School for Negroes. Its contribution to racial steadiness and friendliness during last summer's riots can easily be understood*

### **Good Will in Boston**

The Boston Council of Churches Goodwill Dinner was held during Brotherhood Week. People of five racial and national backgrounds were present. Most moving of all the talks was that a young Finnish girl, here only a year, who told us of the death of her peace-loving brother on the Russian front only the week before. "I am sure the Russian soldiers never hated him," she said. "He could not hate the Russians, he never hated anyone. What a pity that we can be so blind, so misled, that we must destroy one another." One comment from the speech of the news correspondent, who was the principal speaker, out of his years of life in Russia, Germany and Japan, was, "The common people of the to-

talitarian countries are so much better than the governments that rule them. Left to himself 'the John Smith' of any country is a kindly, peace-loving, sensible person."—*Dorothy O. Bucklin.*

### **Conquest of Prejudice**

As a member of the executive committee, my major responsibility was the preparation of the pageant, "The Conquest of Prejudice." In it, young people of different backgrounds rose from the audience in an apparently spontaneous fashion, and came to the platform to relate instances known to them where the spirit of Christianity had overcome prejudice. When the character PREJUDICE was finally convinced that "where the spirit of Christ fills the heart there is no room for prejudice," he

walked slowly off the platform and out of the auditorium while the representatives sang "All Hail the Power of Jesus' Name." A white young people's choir immediately began the "Hallelujah Chorus," and a Negro choir joined in at the proper moment to swell the music triumphantly. The benediction began, "Now unto him that is able to do exceedingly abundant above all that we ask or think. . . ." Wonderful thought!—*Barbara Battershell.*

### **Pure Christian Friendliness**

Every day we come across bits of pure Christian Friendliness—in spirit if not actually in design—; a Japanese citizen, in making plans to evacuate if necessary, leave his nursery to be taken care of by a Chinese schoolmate for the duration of the war; some young men living in stricken Japanese homes and paying room and board to help tide the family through the hard times; people giving quietly and unobtrusively to relieve need wherever they have eyes to see the need; people speaking out boldly for the Japanese in spite of the bitter attitude of friends. Though we have been able to do very little in aiding in material ways, we have been able to carry on acts of friendship which have added a wealth of strength and support to many of these homes. A Japanese student at the Divinity School was asked how all went, while he was out taking an evening walk. He put his arm across the other man's shoulders and said, "How could things be other than well with such Christian friends? And America!—to think I can still walk unmolested is unbelievable."—*L. Muriel Ferguson.*

### **All Americans**

Recently 26 young women from the Japanese-American, Filipino-American, and the Jewish-American,



can Club were the guests of the Chinese-American Club. It was really a great experience for all that attended. A Filipino girl whose family is still in the Islands sat by a Japanese girl, and they exchanged more than just polite conversation. They discovered that they lived just around the corner from each other, and I overheard them making plans to visit together soon. A young Chinese mother brought her small baby to the tea with her, and it was thrilling to see all of the other mothers wanting to hold the baby for "just a little while." Many of the girls that day must have had heavy hearts caused by the war, but there were no evidences of them. As the girls were leaving, one of the Japanese guests whose father is in an internment camp, said, "This has been the most enjoyable afternoon that I have spent in a long time. For more than two hours we have all been here as friends. I even forgot that there was such a thing as a war." A spirit of real friendship had dom-

inated the group that afternoon. Although some of our faces were not occidental, and some of us believed in different creeds, there were no foreigners that day. We were all friends. We were all Americans at heart.—*Eloise Adkins.*

#### **Not All Catholics**

So many times we assume that people of European background are Catholic, and we make no attempt to learn about their church affiliation. A Baptist minister and his family lived on the same street with an Italian family who owned a grocery. When the father was taken ill and died, the family called on the Baptist minister for his services. He then realized that this family was not Catholic. The family gave up their store but remained on the same street. One day the minister's wife met the mother and her daughter at the market. She said, "While you have been working so hard in your store on Sundays, we have been having a store of good things in our church.

Now that you are free on Sundays, wouldn't you like to share them with us?" On the following Sunday the daughter attended the business woman's class taught by the minister's wife, and the church worship service. Now she is a regular attendant.—*Dorothy Shimp.*

#### **Dark Threatenings**

We attended an Urban League banquet and realized again how much needs to be done for our Negro friends. Dr. Tobias closed his speech with thoughts like these—"You may resent ignorance because it should be changed; you may resent lack of culture because something should be done about it; but when you resent color you resent God himself. He made us this way!" I feel the same about our Jewish friends. They are born into a group which they can't help. We can break down the resentments which rise up like dark threatenings from people who otherwise seem Christian in thinking and attitudes.—*Matilda F. Utecht.*



*Chinese boys in Seattle quite ready to respond to Christian friendliness*

# MISSIONARY • EDUCATION

## The Other Point of View

By CHARLOTTE M. HUNTOON

*Field Secretary, Department of  
Missionary Education*

FOR several years it has been my privilege to teach in summer camps where I enjoyed intimate association with the young people, living with them, eating in dining rooms or beside the camp fire, and touching just as closely in class room and conference their inner life, its hopes, enthusiasms and problems. This year all of that experience was invaluable when I was called to headquarters to arrange for missionary teachers in assemblies and camps from the state of Maine to the state of Washington. I found that 13 camps and assemblies were organized for June, 30 in July, 22 in August and one in September.

I know now as I never did before the advantage of having nearly all of our missionary organizations under one roof and all of them within easy reach. I know too the wonderful spirit of cooperation and helpfulness which exists in every branch of our work. Simply assigning a missionary to each assembly or camp was not the whole task. Study books, teaching materials, and new missionary literature must be sent to each group, after arrangements had been made with the camp dean or director about the text book the class should use.

Never once, however, in the midst of the heat and the humidity of the city, did I question the value of this work or underestimate the privilege of meeting these needs. For in spirit I went with these teachers, faced the hundreds of young people in classroom and auditorium, saw their eager faces as they caught a glimpse of their

own high calling in Christ and the opportunities for Christian service which they had not before comprehended. In most of the assemblies and camps the teaching was based on one of the two themes for this year's study, *The Church and America's Peoples* and *Christian Ventures in Learning and Living*. Several groups also studied *World Peace and Christian Missions* and some others wishing to profit as much as possible by the missionary experience of their teachers made an intensive study of Burma, China or Africa. We used 45 missionaries representing all of our foreign fields, excepting the Philippines, and nearly all home mission fields.

Reports from teachers and letters from deans and directors are just beginning to come in. One dean writes concerning the missionary, "His address before the entire assembly will not soon be forgotten." Another says, "He proved to be one of the best missionaries for a boy's camp that we have had in a long time." From missionaries come such statements as: "I did indeed enjoy my work. The investment of time and energy in working with the young people is certainly worthwhile." Another wrote, "This has been a great privilege. The opportunity of working with these girls and counselors will long be a source of inspiration."

I know how they feel for I too have rejoiced in the opportunities that they have had. My summer was worth while because of their work and their success.

## Association Conferences on Christian Education

During the past two years in the development of a new type of program in Christian Education, national teams composed of four leaders visited every state and held conferences with state and association leaders. This proved fruitful in closer cooperation between leaders of religious education and missionary education, in improved methods, and in a clearer knowledge of plans and programs. State and association leaders felt so much good had been accomplished that as soon as possible local churches should be brought into the program. Therefore a series of conferences has been planned in the associations of Wisconsin, Illinois, Ohio, and Indiana. The first series was in Wisconsin with several meetings in the Chicago area.

In November teams of two national workers and two specialists from different state areas will visit associations of Illinois, Ohio, and Indiana. In another year another series of states will be visited. Through this plan an effort is being made to reach local church workers with a full program of Christian education.

Some may ask why we are carrying this on in a time of war. For nearly 2000 years the church of Christ has been a continuing, molding factor in the experience of men. At a time when the world is in chaos, nothing is more important than improving methods of training children, youth, and adults in Christian nurture, that first we may win folk to Christ and then guide them into a deeper knowledge of Christian experience. Christians with a conviction of a world need of Christ have an opportunity such as never before.

**Bible**  
**Book-of-the-Month**  
**I, II, III JOHN**  
**For October**

# THE BAPTIST YOUTH FELLOWSHIP

*World Wide Guild*

*Royal Ambassadors*

## Dear Friends of the Fellowship:

One hundred thousand of you are being called by the Baptist Youth Fellowship to take your places under Christ's banner, in a very real way, by pledging definitely:

"As a sincere Christian, I accept the challenge to give Christ and his cause first place in my life. This year, I will

GIVE sacrificially to:

My local church and its missionary program and to the World Emergency Forward Fund;

SERVE sacrificially through:

Enlistment in the regular tasks of my church and service in meeting emergency needs."

To this task in the coming eventful year, the Baptist Youth Fellowship is giving its major effort. Some of you are overseas, some are in the churches at home, some are among the uprooted groups in defense areas, some are in camps and Relocation Centers, some are in school, training for larger service later on. "One young person can make a difference. One hundred thousand—with Christ—can change America and the world."

A special poster (*reproduced on this page*) has been sent to each church. A pamphlet, *Enlist Now*, explaining the project and giving specific practical suggestions for giving and serving, and the pledge card are now available at State Convention offices. October is the month for launching it. Three dates should be utilized for emphasis:

October 3—Exhibit the special poster sent to each pastor. Distribute the special issue of *Young People*. Cooperate in church plans for the day.

October 31—Use the special program in *Topic* for this date. Distribute pamphlet *Enlist Now* and pledge card. Plan for a continuing emphasis on this project.

December 5—Observe Fellowship Vesper Day. Take an offering for the World Emergency Forward Fund in the service. Use the special Vesper Day service, which may be ordered from the Baptist Youth Fellowship office, 152 Madison Avenue, New York, N. Y.

"From this great endeavor in sacrificial living and giving will result new depth of personal awareness of God amidst suffering, new heroism in daily Christian living,

new patterns of unselfish service for others, and new release of the initiative and creative resources of dedicated youth whose lives overflow with the spirit of Christ."

In a year like this the words of the Young Leader you follow take on challenging meaning—"If any man will come after me, let him deny himself, and take up his cross early, and follow me." The lives of 100,000 of you will give the answer.

Very sincerely yours,

*Elmer P. Kappner*



*The new Baptist Youth Fellowship Poster*



### An Interracial Youth Commission

An interracial commission has been set up in the Baptist Youth Fellowship, composed of Negro, Asiatic and Caucasian representatives, which will help the young people in their study, understanding and meeting of the crucial racial problems that concern both the present and the future. A program of study has already been begun by the Commission under the able chairmanship of Miss Olivia Pearl Stokes, who is associated with Horatio S. Hill in the Baptist Educational Center in New York City. At the meeting of the National Council of the Fellowship in September this Commission formed one of the study groups. Those who have been asked to serve on the Commission include Masumi Toyotome, Daniel Choy, Earle Davis, Ruth Mowen, Eunice Allen, Waka Mochizuki. Resource leaders, who will counsel the Commission, include Rev. Samuel Ortegon, Cal.; Miss Marjorie Penney, Pa.; Mrs. E. R. Kinney, Ill.; Rev. Horatio Hill, Rev. Marlin D. Farnum, Rev. John W. Thomas, Dr. Mabel Lee, New York.

### Youth in World Parish Days

Baptist youth will actively participate in the thousands of World Parish days in Northern Baptist churches along the following methods of youth participations:

First, youth representation on World Parish Day committees.

Second, a youth speaker to give a seven minute address on Baptist youth work at the evening dinner of each World Parish Day.

Third, young people will take part in the "Poll of Opinion" planned for the afternoon program.

Fourth, the Baptist Youth Fellowship poster (reproduced on page 473) to be included in the display materials sent to all churches holding World Parish Day.



### World Service Study and Action

World Service Secretaries and Counselors and World Service Committees will want to have the new pamphlet *World Service—Study and Action* which outlines the materials and plans in this year's program of Missionary Education, for the Fellowship as a whole and for the groups within it. World Service is the term being used for mission study and action of young people's groups. Write to your World Service Secretary (formerly World Wide Guild) or to the Fellowship New York office, 152 Madison Avenue, for the pamphlet.



*Racial understanding and friendship in the Baptist Youth Fellowship*

### Conference on Young Adult Work

A conference on young adult work was held under the auspices of the Council on Christian Education in Chicago, May 29 and 30, at which some 50 especially selected young adults were present. The Council is deeply concerned for the needs and interests of the young adult group in our constituency. Sessions were led by Dr. O. H. McDonald. The Conference met for consultative and exploratory purposes. In it thinking was shared and some direction given concerning plans for young adult work of the future. The adult Committee, of which Mrs. Howard Wayne Smith is chairman, will continue its work this fall and hopes to make constructive use of the suggestions offered by the Chicago Young Adult Conference.

### How Would You Answer?

Here are ten questions which were discussed at the National Council meeting of the Baptist Youth Fellowship, at Wayland Junior College in Wisconsin. A fuller account of the meeting will appear next month. How would you answer them?

Talk them over in your World Wide Guild Chapter. Send answers to the Baptist Youth Fellowship office, 152 Madison Avenue, New York 16, N. Y.

1. What are the values of a girls' group such as the World Wide Guild?
2. What distinctive contribution can it make to the Baptist Youth Fellowship as a whole?
3. Are there suggestions on organization which will make the Guild an integral part of the Baptist Youth Fellowship, at the same time conserving its inherent values, notably the development of spiritual life and the training in leadership?
4. What leaders are needed for Guild activities within the Baptist Youth Fellowship?

5. What kind of structure should the local Guild group have for effective functioning?
6. In what ways can the five-fold program of the Baptist Youth Fellowship be made vital in the Guild program?
7. What matters should be dealt with in a manual or handbook on the Guild in the Fellowship?
8. In the project to enroll 100,000 young people giving and living sacri-

- ficially what can be done in the Guild groups to stimulate the same interest and concern as has been taken in the Love Gift?
9. Are there needs of girls which the present program is not filling? What suggestions for activity and study would you make?
10. What can World Wide Guild groups do toward setting up a Baptist Youth Fellowship in the churches now?

## MISSIONARY EDUCATION FOR CHILDREN

### *Children's World Crusade*

#### *Dear Boys and Girls:*

School has already started for many of you. I hope you have had a happy vacation and are glad to be back in school.

As school gets started so does our work in the Children's World Crusade. You're anxious to know your memory verse and prayer. Turn to Ephesians, the fourth chapter and the 32nd verse. If you have a Moffat translation it reads like this: "Be ye generous to each other as God has been generous to you in Christ."

The prayer for this year is one that you will like for it remembers other children far around the world:

Our Father, you have given me  
So much of love and joy today  
That I am thinking joy and love  
To other children far away.  
Wherever they lie down to sleep,  
Happy and tired with work and play,  
Yellow and brown and black and  
white,  
Our Father, bless us all tonight!

—AMELIA JOSEPHINE BURR.  
*Courtesy of National Child Welfare Association*

If we all learn the verse and prayer and really do what they say our Master, Jesus Christ, will say of us "Well done, thou good and faithful servants."

Your friend,  
Florence Stansbury

#### Children of the Church in Wartime

A new pamphlet has been prepared to present special opportunities and responsibilities for the religious training of children, whose future, as well as the church's future, depends upon ideals, attitudes, and loyalties they are forming now. It is intended for parents, teachers, and any others associated with children in the church. The many true illustrative incidents in it reveal the wartime needs of children, which religion can serve in a significant way, and at what

points and in what ways Christian teaching and conviction can become a part of a child's daily living.

Have you wondered: (1) How we can continue to teach World Friendship and World Brotherhood today? (2) How we can meet children's questions about the war? (3) How we can teach peace in days like these? (4) How the church can give children the faith they need to face today's problems? (5) What other parents are doing and saying to give children a sense of security?

All these discussions and many more are a part of this interesting, helpful and practical pamphlet by Mildred Widber.

#### New Materials

Do you have the newest materials for use in your program of missionary education of children to create an interest and a concern for the people whom we are studying? Baptist missionaries have given us the stories. The activities, service projects and worship are prepared to help children be intelligently aware of their part in our mission program. Be sure you have these materials:

*Children and Their Toys Around the World.* Pictures and stories to be used with four and five year olds. 50¢.

*Americans All.* Baptist Children's Packet. Home Missions. 25¢.

*Friends Around the World.* Baptist Children's Packet. Foreign Missions. 25¢.

*Makers Of the U. S. A.* Four-color picture map. 25¢.

*Money Travels.* Stewardship Project. Free.

*Workers Together.* 1943-1944 Stewardship Project. Designed especially for Juniors. Free.

#### The Church and America's Peoples

Many people are wondering what the church is doing for some of America's peoples. Through our



Baptist program of Home Missions, thousands of boys and girls, men and women are having an opportunity to attend Sunday schools, church worship services, vacation schools, weekday religious education classes, Christian Center kindergartens and after school activity groups. As boys and girls of our Baptist churches we have the privilege of helping to send missionary teachers and pastors to tell the story of Jesus' love. We help to send missionaries to many peoples in America. Some missionaries work with Italian boys and girls, others with Spanish speaking groups, Negro children, Italian boys and girls, Chinese and Japanese groups.

Here are two stories that show ways in which we are helping:

#### *Chairs at a Premium*

The kindergarten at Weirton Christian Center, Weirton, W. Va., enrolls 64. We have ordered a dozen new chairs to accommodate those who come. I planned to have a waiting list this year, but parents keep bringing the children to see if there is not yet room. I told one man who wished his child to come, that I had no more chairs. He said his little girl had a chair and would bring it, which she did. That was the second one who offered to bring a little chair so that the child could enter kindergarten.—*Lizetta Rouley.*

#### *She's Only Black*

One day at playgarden, a small Mexican boy from home where he had apparently heard of "niggers" as someone to be feared or hated, looked at our sweet little Betty June and said, "Miss Christensen, she isn't a nigger, is she?—She's just black!" To him, she was as nice as any other child in the room—which she was, of course. Our hot lunch project is very helpful to many children of our community. Last fall the cooks canned about



*Keeping the boys busy at the Christian Center in Omaha, Neb.*

800 quarts of fruit and vegetables here in our kitchen; and now they are really being used to good advantage. Last fall we had the happy privilege of seeing 39 of the 65 who made profession of faith, baptized and united with our Christian Center churches. Some were parents for whom we had been praying for a long time; others were young people and children from our Sunday schools. Of the 22 baptized during 1941 in the Mexican Church, 11 were from our out-station, Salt Creek.—*Freda Christensen.*

#### *Vacation News from Kodiak*

The trip to Kodiak for the Fourth of July is the annual treat to which the children in Baker Cottage, Ouzinkie, Alaska, look forward with keenest joy. Each year our good friend and helper, Mr. Frank McConaghy, who has charge of the Kodiak Cannery and is a strong worker in the First Baptist Church of Seattle, sends his cannery tender over to Ouzinkie and safely transports the whole family to Kodiak. There is no regular boat schedule to Kodiak and trips are few and far between. So this is a royal treat.

Spending five whole days making ourselves at home in the empty cottage, involves five days of clothes for twelve little folks, eight of them active growing boys, and is quite a job of packing. Our associate had wanted her vacation

at this time and this gave all the Baker clan a chance to show how well they could work to take her place. Up from the basement came the old family trunk and while the second daughter, Nida, kept meals ready and the house in order, the boys pressed pants, cleaned shoes, and ironed shirts. When the eventful day arrived and the good ship *Advocator* blew its whistle at the dock, we were packed even to dog biscuit and kitten cream!

Simba, our little black puppy, was four months old and Shinowhee, the little three-weeks-old kitten, were much, much too young to be intrusted to any hands but our own. Thus we arrived at Kodiak, puppy, kitten and all. Shinowhee is a Russian pet name for "old man" and one really has to see our delightful little ball of gray kitten fur to be able to appreciate the name. The children have taken an intense interest in caring for small pets. The last contribution to our "Frank Buck" camp was the little gray cotton-tail bunny which Simba brought in. These little animals run the trails fairly safe in summer as their gray and white coats mingle with the gray-brown sands. When the snows come they put on their ermine white coats and run quick and sure in soft snow. The small cotton white tip of the tail is their only constant color in their chameleon-like existence.—*Mary Setzekorn.*



# Baptist World Service in a World at War

*There is no excuse for  
an uninformed Baptist!*

CONTINUING FROM THE SEPTEMBER ISSUE THE SUMMARIES OF THE YEAR'S WORK OF THE NATIONAL SOCIETIES AND BOARDS, AS PRESENTED TO THE GENERAL COUNCIL IN CHICAGO

## The Minister's Security in An Age of Insecurity

*Moving toward the goal of each church  
paying its share of its pastor's dues  
in the Pastor's Retiring Pension Fund*

By M. FOREST ASHBROOK

THE two-year Pension Fund Crusade with the slogan, "Every Church Paying Its Share of Its Pastor's Dues in the Retiring Pension Fund by 1943," has had marked success with 533 Certificates of Membership issued during the second year, bringing to 770 the total of new members during the two years. As of April 30, 1943, over 100 addi-

tional applications for membership had likewise been received. The Pension Fund Crusade has been extended to December 31, 1943, with the goal set at 1,000 new members during the Crusade period.

Aggregate pension and disability benefits paid last year totalled \$550,547 and exceeded any previous year. Pensions were paid to 1,236 people who had reached retirement age by December 31, 1942. Benefits for total and permanent disability were paid to 40 under age 65.

The other major phase of the Board's work, relief grants totalling \$214,182 (exclusive of the World Emergency Fund) to aged ministers, missionaries, their wives, widows, and orphaned children, who were without Pension Fund security, proved a gracious and desperately needed ministry to more than 1,200 beneficiaries. (Continued on next page.)

## THEY SERVED THEIR DAY AND GENERATION

### Adoniram Judson Tuttle

By WOLFRED DANIELSON

Devotion, perseverance, and thoroughness characterized the life and service of Adoniram Judson Tuttle who died in Arlington, Mass., on August 8, 1943. Appointed as a missionary of the American Baptist Foreign Mission Society in 1901, he and his young bride sailed to Assam, India. Their final return to the United States came 40 years later. Dr. Tuttle's chief interest was evangelism and his field included some of the farthest reaches of the jungles of Assam. For many years he also carried numerous administrative responsibilities, serving as Field Secretary, Treasurer, on the Assam Reference Committee, Mission Language Examiners representative on the National Christian Council of India, Burma, and Ceylon, and consultant to the British and Foreign Bible Society for Bible revision in Assamese.

Dr. Tuttle was born in Springfield, Ohio, May 18, 1875, the son of Rev. Harvey Harrison and Laura Luse Tuttle. He was a graduate of Doane Academy and Denison University in Granville, Ohio, and of the Crozer Theological Seminary. He did graduate work at the Louisville Theological Seminary and the University of Chicago.

In June, 1926, the degree of Doctor of Divinity was conferred upon him by Denison University. In 1938 he was honored by King George V with the Kasar-i-Hind medal for "distinguished service in India." He is survived by his wife, Frances Davidson Tuttle; a daughter, Miss Lucile B. Tuttle, who gave a term of service in Assam under the Woman's Foreign Mission Society, and a son, Dr. Stephen D. Tuttle.

### Mrs. George A. Huntley

As the result of an accident that caused the fracture of her hip, Mrs.

George A. Huntley, at the age of 71, died in Branson, Missouri, on July 23, 1943. She was the widow of the late George A. Huntley, M.D., medical missionary in China, who died March 2, 1941. Born on September 6, 1872, in Faringdon, England, she first met Dr. Huntley at a missionary conference in Keswick. Together in 1896 they went to China where they served for 27 years, with occasional furloughs, until their final return to the United States in 1924. Before her marriage Mrs. Huntley took training as a registered nurse and was thus able to serve as an efficient co-worker with her husband. She thereby contributed to his prominence as an authority on public health and medicine. During the years since her return from China, Mrs. Huntley engaged in many and varied community activities and was in frequent demand as a speaker in churches and at club meetings. Five sons and two daughters survive.

*Announcing . . .*

"For Every  
Sunday"

## A NEW NORTHERN BAPTIST CHURCH BULLETIN SERVICE



**Only 50 CENTS per 100 FOLDERS**  
including shipping charge

THESE handsome, two-color lithographed folders vary from month to month, with different front and back covers each week. Back cover contains material of general and denominational interest. Two blank pages inside allow space to print local announcements. The Christmas and Easter covers will be printed in four colors, at no extra charge. Size when folded, 5½ x 8½ inches. Shipped flat.

### HOW TO ORDER

1. Orders must be entered by the 1st of preceding month.
2. All orders are accepted on a continuous basis, and will be sent in quantity ordered each month until notice of any change or cancellation is received.
3. Quantities must be in multiples of 50 for each Sunday.
4. Orders must call for an identical number of folders for each Sunday within a given month, except that regular subscribers may order additional copies of holiday issues.
5. Orders for less than a month's supply cannot be taken.

### Use This Order Blank

THE AMERICAN BAPTIST PUBLICATION SOCIETY  
1701-1703 Chestnut Street, Philadelphia 3, Pa.  
72 E. Randolph St., Chicago 1, Ill.  
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Please enter our order for Northern Baptist Bulletins, to be supplied monthly until order is cancelled with due notice.

Send us ..... folders per week at the rate of 50 cents per 100 copies, starting with the month of .....

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Communion Offerings for the special Fellowship Fund for needy ministers and missionaries, from 1,700 churches totaled \$31,727.45, exceeding by \$6,513 the preceding year's total.

From the 1942-1943 World Emergency Fund, the Board received more than \$40,000 to relieve acute suffering and extreme need caused by the war emergency. From August 1939 to December 1942 the cost of food (U. S. Bureau of Labor Statistics) increased over 40%, involving stark hardship for a great number of our aged ministers and their widows. The "extra" checks from the World Emergency Fund were like manna from the Hand of God.

Total assets of the Board on April 30, 1943, were \$24,860,353. The rate of return on investments was approximately 4%. High praise is due those in charge of the Board's financial affairs.

NOTE.—On September 1, 1943, just before this issue went to press, the Pension Crusade had already exceeded its December 31st goal, by recording 1,046 new members. The goal was 1,000. This notable achievement will mean much to the protected ministers, their families, their churches and to the Convention as a whole. However, the ultimate goal is still that every church not yet participating shall vote to pay its share of its pastor's dues in the Retiring Pension Fund.—Ed.



## The God of War Invades the Campus

*Several Baptist colleges would today be closed and others face a serious crisis except for help from the Emergency Fund*

By LUTHER WESLEY SMITH

TO THE Board of Education and particularly to many Baptist educational institutions the war has brought new problems and critical situations. A few colleges have secured the assignment of military units of one kind or another, thereby averting the immediacy of the crisis. But most schools are facing serious days because of mounting operating costs and greatly depleted resources from tuition. Except for the help from the World Emergency Fund, several schools would have closed their doors. Certainly a half-dozen would now be in a most serious plight.

The broader and deeper crises which many colleges face, however, cannot be met by individual

grants from the Board or the World Emergency Fund, but only through the national campaign authorized at the Cleveland Convention and known as the "New Development Program" under the national chairmanship of Mr. James L. Kraft, of Chicago. (See MISSIONS, June 1943, page 350.)

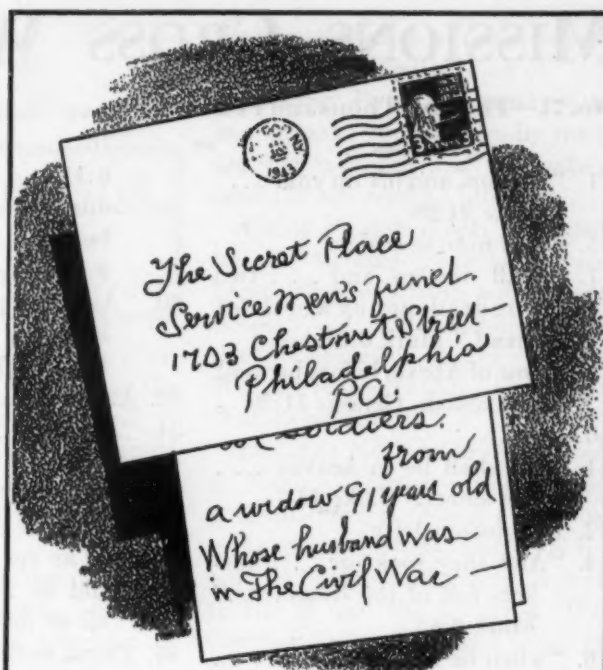
Another significant element in the year's program of Baptist education was the Presidents' Conference in Cleveland, in January, attended by representatives of 46 of our school, college and seminary presidents. Important gains have been made in the educational and financial program in the colleges for Negroes. To aid all our institutions a Placement Service has been inaugurated.

A new task faces the University Pastors. No group ministers more significantly nor exerts more sustained influence in the development of Christian leadership. "This ain't Hahvad Collitch," said a top sergeant in Cambridge recently. He was right. Harvard has been transformed, and so have many other colleges. Approximately 500 American colleges are on a war basis, concentrating on the training of men in service while at the same time attempting to carry on regular work so far as conditions permit. University Pastors have already begun to minister to the service men.

During the year the Board of Education cooperated in three Religious Emphasis Week programs, with Kalamazoo College, Colby Junior College and Ottawa University, as part of an effort on part of the Board, college administration, faculty and students to place the Christian religion at the center of the educational process. The response in all instances was impressive. "This has been the most profound experience in my college career," said one student. A leader reported, "After the first day the walls of sophistication were broken down and students discussed religion and its meaning naturally and sincerely and formed prayer groups."

The forward-looking program of missionary education has found ready acceptance. A new four-page folder, "A Program of Missionary Education in the Local Church," met a real need for a simple outline of the functional groups and organizations into which the program of missionary education might be integrated. Of particular significance has been the real enthusiasm for the timely books suggested in the study and reading program. "It Began in Burma," by RANDOLPH L. HOWARD, was especially well received. The increased number and editions of leaders' helps evidence that we are meeting increasingly the needs of more people each year.

No report would be complete without at least a word of praise for the more than 2,000 volunteers who help carry on the program so effectively.



## Still Serving, at 91! Civil War Veteran's Widow Aids Soldiers of World War II

WARS cause much the same heartaches no matter when they occur and no doubt the little old lady who mailed an anonymous gift to The Service Men's Fund, the other day, could see another soldier of quite another war being comforted by her contribution. No one is too young or too old to have a share in this worthy work of supplying spiritually needy boys with *The Secret Place*. Service men make it their daily guide to devotional Bible reading, and gain renewed power from this rewarding practice. Copies of *The Secret Place* are sent out regularly in response to requests from chaplains—paid for by your free-will offerings to The Secret Place Service Men's Fund. If you're ninety-one, or younger, you'll find a way to help. Every dollar mails 20 copies. \$10 mails 200 copies. \$100 mails 2000. Thousands are needed. Every gift helps.



This is the attractive October-December quarter of *The Secret Place* now being issued. In quantities of ten or more, only 5 cents each. Single subscription 30 cents a year. Order now.

### Coupon for Service Men's Fund

The Secret Place Service Men's Fund  
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# MISSIONS CROSS WORD PUZZLE PAGE

## No. 71—The Five Thousand Fed

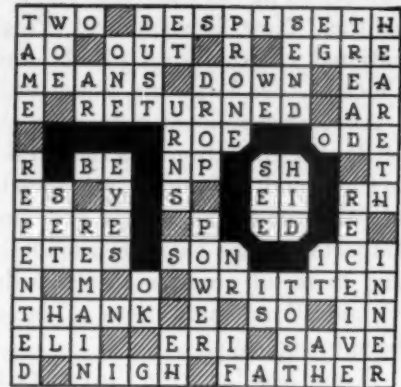
### ACROSS

1. "look up, and lift up your . . ."  
Luke 21:28.
5. Third note in scale.
7. "Shall we go and . . . two  
hundred pennyworth of  
bread." Mark 6:37.
9. Home of Abram before he went  
to Canaan. Genesis 11:28.
10. Opus.
11. "joy shall be in heaven . . .  
one sinner." Luke 15:7.
12. Babylonian deity.
14. "And they took up . . . bas-  
kets full of the fragments."  
Mark 6:43.
16. "when he had sent them . . .  
he departed into a mountain  
to pray." Mark 6:46.
18. Girl's name.
19. Timid (Scot.).
20. "for he himself knew what he  
would . . ." John 6:6.
21. "called the altar . . ." John  
22:34.
25. Doctor.

27. "gave them to his disciples  
to . . . before them." Mark  
6:41.
28. "must suffer many things, and  
be set . . . nought." Mark  
9:12.
30. "And the people, when they  
knew . . . , followed him."  
Luke 9:11.
32. Artificial language.
34. "and the two . . ." Mark  
6:41.
38. River.
39. Selenium.
40. One of the prophets.
41. Half an em.
42. Force.
43. "And he . . . them to make  
all sit down." Mark 6:39.
46. Plural ending of nouns.
47. "they were as . . . not having  
a shepherd." Mark 6:34.
48. Daniel was cast into the . .  
of lions.

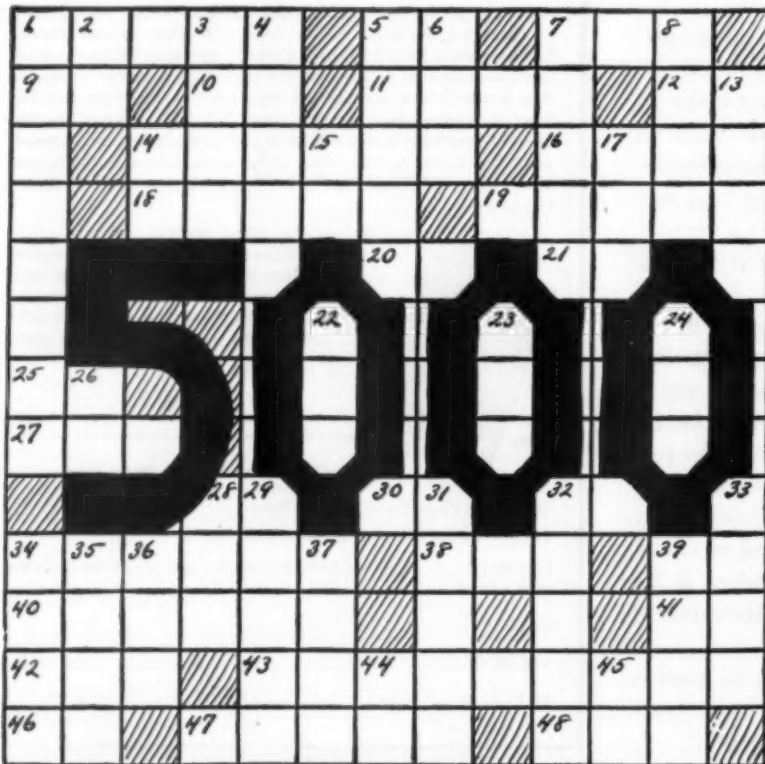
### DOWN

1. "they sat down in ranks, by  
. . . , and by fifties." Mark  
6:40.



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NO. 37



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2. Ancestor of Jesus. Luke 3:28.
3. "and the disciples to them that  
were set . . ." John 6:11.
4. "when the day was now far  
. . ." Mark 6:35.
5. "was . . . with compassion."  
Mark 6:34.
6. I have (cont.).
7. "and blessed, and . . . the  
loaves." Mark 6:41.
8. "his parents went to Jerusa-  
lem every . . ." Luke 2:41.
13. Yeas.
14. Tantalum.
15. Chinese measure.
17. A little soft mass of some sub-  
stance.
22. "they say, Five, and . . .  
fishes." Mark 6:38.
23. "go and . . ." Mark 6:38.
24. "And they did all . . . , and  
were filled." Mark 6:42.
26. Second note in scale.
28. Head of a family in Gad. I  
Chronicles 5:15.
29. "He began to . . . them many  
things." Mark 6:34.
31. Travel on foot.
32. "that they may go into the  
country . . . about." Mark  
6:36.
33. ". . . them away." Mark 6:36.
34. ". . . loaves." Mark 6:41.
35. Egyptian household goddess.
36. Two Old Testament books.
37. "over Edom will I cast out my  
. . ." Psalm 60:8.

(Continued on following page)

39. "do not your alms before men,  
to be . . . of them." Matt.  
6:1.

44. "and hast loved them, as  
thou hast loved . . ." John  
17:23. 45. Of.

## THE OPEN FORUM OF METHODS

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### How Does Your Garden Grow?

This "old, familiar question" was answered at the annual meeting of the Missionary Society of the First Baptist Church, Albion, N. Y. President, Mrs. C. R. Hakes, planned the program, which was considered by the judges the best entry in the program contest.

The platform was transformed into a garden, with garden furniture, artificial grass (borrowed from a local concern), plant boxes or "flats" (such as are used in greenhouses), a wheelbarrow and a basket. A low, white picket fence enclosed the "garden." The flats were filled with dirt (sand from the kindergarten sand table would do) and arranged in rows, with the grass hiding the edges. The flowers and vegetables were placed in these.

The officers were dressed in costumes suitable for gardening, with sun hats and gloves. They stood in a group, appearing to be chatting informally, until called upon; then each went to her row in the garden and picked a vegetable or flower. At the close of her report she placed her garden offering in the basket on the wheelbarrow.

The following outline is necessarily condensed, but it can readily be adapted to your own group.

#### LEADER:

Mary, Mary, quite contrary,  
How does your garden grow?

It's an old familiar question, so, if you'd like to know, just listen to the message of our officers, and

hear how our Victory Garden prospered and produced throughout the year. Directions for making a Victory Garden tell us that we must have a plan before we begin our work. That task was given to our Program Chairman.

THE PROGRAM CHAIRMAN, carrying a copy of *MISSIONS*, *A Book of Remembrance* and an envelope of *New Literature*, covered to look like seed catalogs, gave her report.

LEADER: That we may know what has been done during the year, we have kept a record in our Garden Book. (*Report of the Recording Secretary.*)

LEADER: To make a garden grow, there must be sources of nourishment and refreshment. . . . We shall now hear from the Department of Supply and Demand. (*Treasurer's report.*)

LEADER: Now we shall hear from some of the products of the garden. (Departmental chairmen introduced their reports as follows:)

*White Cross:* If you care at (carrot) all, you will be glad to know. . . .

*Christian Citizenship:* Let us (lettuce) remember that if ever the world needed Christian citizens, it is now. . . .

*Christian Friendliness:* Your face should be a little reddish (radish) if you are not familiar with the Christian Friendliness program. . . .

*Literature:* It is necessary to turn up (turnip) a new idea once in awhile. There is no better way to keep up with the times than by

reading our denominational periodicals and publications. . . .

*Reading:* Be sure to quash (summer squash) your worries by reading the inspiring and fascinating books in the reading program. . . .

*Young People's Work:* You must be able to keep your head (cabbage) when you work with young people. . . . (This included Student Counselor, Service Men, World Wide Guild, Children's World Crusade.)

LEADER: No garden—not even a Victory Garden—is complete without flowers. (*Floral Chairman* picks forget-me-nots, and gives report of flowers and greetings sent to the ill and the bereaved. The *Gift Box Treasurer* used a spray of lilies-of-the-valley as a symbol of the gifts made through the gift boxes, reminding the members of the old gospel song in which Christ is called "The Lily of the Valley.")

LEADER: As the garden fence surrounds and protects the garden, so our devotional services have inspired us and reminded us of the love and protecting care that have been ours through the year. (The Devotional Chairman's report is followed by the solo, "The Garden of Prayer," and prayer.)

### Missions Speaking!

Second prize went to the Women's Missionary Society of First Baptist Church, Blackfoot, Ida., for a program which was a "speaking likeness" of the October issue of *MISSIONS* Magazine, as reported by Mrs. Ernest Johnson. A replica of the magazine cover, in color, was made. It was about 2½ feet wide by 4 feet high, and was hinged to an inner "page" of the same size. The "page" was blank, with a cut-out space in the upper portion to form a frame for the face of each speaker. As the leader announced an article from *MISSIONS*, she opened the book, and the page

"came to life," so to speak, as the woman whose face appeared in the frame, reviewed the article. As each speaker finished, the book was closed—to be opened for the next article. The book was set on a low table in a doorway, and the speakers were not visible to the audience until each appeared in her "page."

Each person present was given a folder containing ten questions which would be answered during the program. Small folders, decorated with tiny sketches of Mis-

SIONS, were placed on the luncheon tables. Members responded to the roll call by reading the missionary items given in the folders.

We are indebted to Mrs. Augusta Walden Comstock, long interested in program building, and to Miss Olive Russell, Editorial Secretary of the Women's American Baptist Home Mission Society, for their cooperation in serving as judges.

Other awards will be announced in a later issue of MISSIONS.

"Through Her Church" emphasizes the heart of the Christian organization. Whatever else must be sloughed off in this day when only essentials can be carried, the church must abide.

### Love Gift Boxes

Baptist women will add to the missionary giving of their churches through the Gift Box, which is a special emphasis in woman's work in 1943-1944. Quotas have been sent to state presidents and joyously accepted. We want to exceed our goal of \$150,000 in our Love Gift. Many women find these boxes furnish a spiritual experience as they use them as a means of concrete expression of gratitude on occasions of special thanksgiving. Other women enjoy using them for every bright dime or for pennies emptied into them every night. Let the goal be "A Gift Box Active in the Home of Every Baptist Woman." The money in the Love Gift is to be used to carry on that missionary work around the world which Baptist women have loved through the years. A leaflet, *A Citation of Honor*, contains suggestions for monthly openings of the Gift Boxes. Interest in the Love Gift does not stop because of the World Emergency Forward Fund. Women will use the Gift Box in one way and at the same time back up the church program for the World Emergency Forward Fund.

### World Community Day

A great meeting of Christian women is scheduled on November 11th. For us all this is to be a World Community Day. The theme of the day is "The Price of An Enduring Peace." Unusual plans are being made. A worship service has been prepared by Margaret T. Applegarth. During the luncheon period, which is to be very simply arranged, there will be presentations of the plan for feeding Eu-

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### A Strenuous Year Ahead

By ALICE W. S. BRIMSON

WE face a strenuous year. Red Cross, civilian defense, food conservation, absorb the time of volunteer workers. Women are employed in industry on whom we "banked" for our work. Scarcity of labor has brought to all of us responsibilities in our homes and opportunities to help others, which will add to the full schedule of our days. But even in a time like this the motto of Baptist women continues to be "Every Woman Serving Through Her Church." This accents the program for 1943-1944.

"Every Woman" means an emphasis to link every woman in the church in every way to the church program for women. Young adults and business women may need an evening circle, or a Fellowship group for mission study. Shut-ins suggest opportunities for friendly visits and quiet religious talks. The uninterested woman is a challenge to program committees to make each program so unique and timely that no woman can afford to miss it. List the women of your church. Are you reaching every woman in some way?

"Serving" is the heart of Christian allegiance. To do the will of Christ is proof of discipleship. *Christian Citizenship* is one means of service. Is your chairman a member of the local League of Women Voters? That's a "Springfield idea." *Christian Friendliness* asks every woman to enlist in volunteer Christian services. Send for the leaflet so named to Literature Headquarters. The Devotional Chairman will tell you that *Evangelism, Stewardship and Prayer* must be the keynotes of our service if we are to have an abiding world peace. *White Cross*, the service of *Interpreters and Speakers, Missionary Reading and Education* are all essential world services in a day like this.

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rope. During the last ten minutes every group is asked to vote by secret ballot so that the opinion of church women on several racial and international questions will not be a matter of hasty generalization, but taken by votes counted. There will be a national broadcast by outstanding women worked into the program everywhere. Be a starter for world service day in your community. If no plans are being made, you who read this are challenged to start the women of your church. For material send to the National Committee on Woman's Work, 152 Madison Avenue, New York, 16, New York.

As Baptist women let us rejoice in our part in the great army of 10,000,000 Protestant church women in our country. United for Christ, this group could become a mighty power for national and international righteousness.

### **The 25th Anniversary of the Geneva Summer School**

The Geneva Summer School of Missions held its 25th annual session on Lake Geneva, Wis., August 8 to 15, with 384 in attendance, who represented 12 states, 75 cities, 15 denominations. Enrolment included 28 missionaries on furlough, or retired. The former included Miss Almyra Eastlund from the Baptist Mission Hospital at Jorhat, Assam, and Miss Clara E. Olds from the Baptist Indian mission at Lodge Grass, Mont. On the faculty

# **Coming Soon!**

## **FEATURES TO APPEAR IN FORTHCOMING ISSUES**

*Some of the most interesting features ever published in MISSIONS will soon appear. As indicative of the purpose to maintain the magazine's high quality, the following features are scheduled for early publication.*

### **THREE CHOLERA CORPSES UNBURIED THREE DAYS**

Stark, gruesome realism, perhaps more than you might care to read, of what happens when cholera strikes a village in India and women missionaries have to carry corpses into the jungle.

*By FLORENCE ROWLAND*

### **ARE BAPTISTS NEEDED IN LATIN AMERICA?**

A study of economic and religious conditions in the twenty countries south of the Rio Grande River and the evangelical opportunities that will emerge in the post-war world.

*By R. LA RUE COBER*

### **THEY THRIVE IN PERIL AND ADVERSITY**

When 30,000,000 Chinese surged westward to escape the horrors of Japanese invasion, it meant also the transfer of 77 colleges and equipment, much of it carried overland on the backs of students.

*By HARRIET BOSSARD*

### **ON SUNDAY ONE EGG AND ONE CUP OF COFFEE**

An unusual title for an unusual article about Bible distribution in Japan. After reading it you will agree that the author's point of departure is both timely and appropriate.

*By FRANCIS C. STIFLER*

### **ONLY THE WIFE COULD UNDERSTAND**

The husband in this Congo village stuttered so terribly that only his wife could understand him. So she had to interpret his Christian testimony. It was satisfactory and both wife and husband were baptized.

*By P. A. MCDIARMID*

### **FIVE THOUSAND MILES WITHOUT FORT OR SENTRY**

A visit to Canada, with impressions of Canada's war effort, control of the liquor traffic, of Baptist and other Protestant progress, and the growing power of Roman Catholicism.

*By WILLIAM B. LIPPHARD*

### **THE WORLD'S MOST IMPORTANT GENERATION**

The story of this season's summer camps for Baptist boys, what it did for them, and what it means for American manhood of tomorrow and the future leadership of American Baptists.

*By PAUL ALDEN*

*There could be no sounder evidence of the continued popularity of MISSIONS than the steady gain in subscriptions. See monthly score on page 434*

*This can be another successful year if you will do your part by promptly renewing your subscription when it expires*

was Miss Mary Beth Fulton of the M. & M. Benefit Board. Baptist women leaders in the management of the school and its program included Mrs. B. R. Dennis of Wisconsin, Mrs. H. W. Colson, Mrs. A. N. Olson and Mrs. W. P. Topping of Illinois. As Anniversary

Historian Mrs. Topping compiled a souvenir historical booklet, supervised an exhibit, and staged an informing historical pageant of three episodes covering the 25 years of Geneva Summer School history. The school program covered Bible courses, worship services, missionary courses on the home and foreign study topics for the year, and an hour each day on "Guidance in Christian Family Living." An anniversary banquet with numerous missionary addresses was followed by an impressive consecration service in the shimmering moon light on the lake shore. The school closed with the Sunday morning worship and communion service, the first ever held by the Geneva School.

content with its missionary program until it has transformed all of society—home and abroad. It has but one totalitarianism, that of Jesus Christ. Missions is charged with inadequacy in that it has emphasized soul-salvation to the exclusion of social-salvation. The

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### BOOK REVIEWS

(Continued from page 460)

*The Revolution in Christian Missions*, by ROY E. SMITH, declares that the church cannot be



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### If I Were Eighteen

By HELEN K. WALLACE

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## THE UNCONQUERABLE

*The Christian Mission in a World at War*

By CHARLES TUDOR LEBER

You needn't be a mission enthusiast to enjoy Dr. Leber's new book. It is a deft, sure appraisal of the Church's task now and in the days

to come, based on his observations after a thrilling flight to mission stations around the world. (Reviewed on page 458) \$1.50

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missionary is called upon to cry out against all types of evil, social and personal, and to proclaim constantly the demands of Christ upon every phase of life. The Holy Spirit will grant the church victory in the end. The author's style is cryptic and his thesis provocative, but his many generalizations are often without factual support. Nevertheless his emphasis upon a more vigorous missionary program is timely and urgent. (Abingdon-Cokesbury; 223 pages; \$1.75.)

• • •

*If I Were Eighteen*, by HELEN KINGSBURY WALLACE, former Dean of Women at Franklin College and former Field Representative of the Council on Finance and Promotion, is a timely, and practical little book on problems of life faced by 18-year-old girls, the age when

they have left childhood and are entering womanhood. Its 11 chapters discuss charm, play, friends,

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education, dates, faith and other topics. The sound, practical advice in this book will be helpful to girls and to parents of adolescent daughters. (Revell; 84 pages; \$1.00.)

• • •

*Victorious Living*, by E. STANLEY JONES, is a reprint in a cheaper edition of a book which was widely read six years ago. It maintains the emphasis on the adequacy of Christ for human need, which readers have come to expect from Stanley Jones. His hope for the book, he says in the introduction, is threefold—that it may enrich the spiritual life of the individual or family; be used for group reading or study; be read as any other book is read. He defines the victorious living which Christ can bring as "the life of Christ reigning victoriously in every portion of our being and in every one of our relationships."

Many Christians consciously or unconsciously withhold from Christ some areas of their lives where they make decisions without reference to the divine will. But many Christians who surrender their personal lives leave Christ out of their relationships with other people, especially in the social and economic sphere. Step by step Dr. Jones develops the full implications of victorious Christian living from both of these standpoints. Thus the book is much more than a series of disconnected devotional messages, in spite of the arrangement of the material with one page for each day of the year. Each page contains Scripture readings for the day, a message which is both incisive and inspiring, and a prayer. These daily prayers are remarkable for their directness and sincerity. Preachers will be glad to use this book themselves and place it in the hands of laymen. (Abingdon-Cokesbury Press; 380 pages; \$1.39.)

• • •

*Baptists in Soviet Russia*, by J. H. RUSHBROOKE, is an informing, timely booklet of 16 pages in



which the President of the Baptist World Alliance reviews the history of Baptists in Russia and what has been happening to them under the present anti-religious regime. He makes clear that "religious freedom, as understood in the English-speaking world, is not yet found in the U.S.S.R."; yet frankly acknowledges the economic, social, and industrial benefits of the Russian Revolution. The booklet is a reprint of an edition originally published in England and is undoubtedly the most authoritative statement on Baptists in Russia now available. (Broadman Press, Nashville, Tenn.; 10cents per copy.)

*A Primer for Teachers*, by MARGARET SLATTERY, studies in ten chapters the methods and goals of religious education. Most of the

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material covered is very familiar to the average church school teacher. She urges that the Bible be made the textbook of religion in the church school. (Harpers; 141 pages; \$1.25.)

• • •

*The Silent Billion Speak*, by FRANK C. LAUBACH, presents a plea that the 1,200,000,000 illiterates of the human race be taught to read, and that as they learn, Christian literature be provided for them. The author has developed a simple method that has been used by thousands in many lands, whereby they learn to read in "a few hours or days." (Friendship Press; 201 pages; \$1.00.)

• • •

*We Who Are America*, by KENNETH D. MILLER, presents a plea for a tolerant attitude and a united effort on the part of all "races," "national groups" or "culture groups" to be "Americans together." (Friendship Press; 181 pages; \$1.00.)

• • •

*Your Child's Religion*, by MILDRED and FRANK EAKIN, tells how to gain the child's interest in matters pertaining to religion. It is written in story form to answer the perplexing and pertinent questions which children ask about God, Prayer, Jesus, Death, Bible, etc. It "views religion as a deep-flowing current in human nature and history but not a separate current." To make religion felt as such in the home this volume is written. Parents who have children 12 years of age and under will find this discussion of unusual merit. (Macmillan; 169 pages; \$1.75.)

• • •

*One Prophet—and Another*, by ETHEL CUTLER, presents the vital and timely messages of 14 prophets—13 in the Old Testament, and Jesus, emphasizing an ideal which was first taught by Moses and which persisted for

This is Tina, a refugee child from Belgium who is now in Switzerland.

The picture is a reproduction of the poster issued by the Church Committee on Overseas Relief and Reconstruction in which more than 20 Protestant denominations cooperate.

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**World Communion Sunday, October 3, 1943**

See announcement on page 465

3,000 years until it found completion in Jesus Christ. These men of God carried the torch down though the darkness. The book is, therefore, not a separate study of the prophets one at a time, but traces their unity of purpose as it was carried down through the ages by these persistent and devout followers of the Lord. The book is excellent inspirational reading. (Womans Press; 126 pages; \$1.50.)

**Life Out There**, by SERGEANT JOHNNY BARTEK, relates the grim experience of the eight men of Captain Rickenbacker's party after they had to abandon their plane at sea and drift helplessly until rescued, and how his New Testament brought faith and courage to the stranded men. (Charles Scribner's Sons; 117 pages; \$1.75.)

### Books Received

**Children Need Adults**, by RUTH DAVIS PERRY, Harper and Brothers, 136 pages, \$1.50.

**In the Steps of Moses**, by LOUIS GOLDING, Jewish Publication Society, 556 pages, \$2.50.

**Truths Men Live By**, by GEORGE MECKLENBURG, Revell, 157 pages, \$1.50.

**How to Reach the Jew for Christ**, by DANIEL FUCHS, Zondervan, 116 pages, \$1.00.

**Increasing Church Attendance**, by ALBERT H. GAGE, Zondervan, 153 pages, \$1.00.

**How to Put Your Sunday School Across**, by BASIL MILLER, Zondervan, 106 pages, \$1.00.

**Successful Church Publicity**, by CARL F. H. HENRY, Zondervan, 226 pages, \$2.00.

**The Pacific Garden Mission**, by CARL F. H. HENRY, Zondervan, 144 pages, \$1.25.

**White Woman on the Congo**, by EMILY BANKS, Revell, 192 pages, \$1.75.

**The Garden of Doctor Persuasion**, by FRANCIS NEILSON, Nelson Publishing Co., 235 pages, \$1.50.

**Did God Forget Economics?**, by CHARLES Y. BROWN, Beaver Press, 107 pages, \$1.00.

**Man of Like Passions**, a biography of Charles G. Finney, by RICHARD ELLSWORTH DAY, Zondervan, 200 pages, \$1.50.

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### WOMEN OVERSEAS

(Continued from page 467)

Church of New York City she has constantly helped to keep missionary interest keen there also, and there have been many good projects fostered by her. This spring another illness sent her back to the hospital, and although it was hoped that rest would enable her again to carry on her work she died on July 17th. Her courage has been an inspiration to many of her friends throughout the denomination.

### Violetta R. Peterson

Miss Violetta R. Peterson, for 38 years an active missionary of the Woman's American Baptist Foreign Mission Society, died July 26th, in Virginia, Minn. For the last few years she had lived at the Baptist Home in Winnebago, Minn. On her field, in Burma, she was largely identified with the Karen Woman's Bible School throughout her long term of service and came to know the grandchildren of her first Karen friends. She was notable for her deep personal experience of Christ, and it was her habit to live a day at a time, seeking His will for her plan of life and work. She greatly rejoiced to know of the safety of missionary colleagues after war overran all of her adopted country. Only a few girls were allowed to attend school in 1898, when she began, but when she retired in 1936, women of Burma were entering most of the professions and a Christian woman had gone as a delegate to the Round Table Conference in London!

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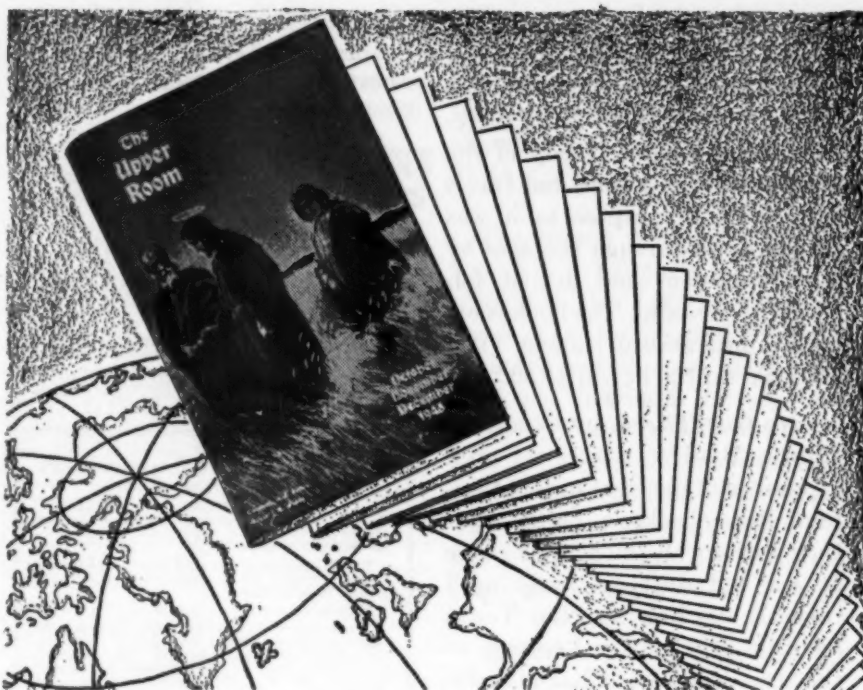
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